Unity

NOVEMBER
1936
15¢

The Healing Word
by Charles Fillmore

Consciousness of Supply
by C. Stanley Long, D. D.

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

†

Healing

I daily praise the Spirit of health for restoring me to wholeness of mind and body.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

My perpetual praise is poured out to the God of plenty, and I am grateful for prosperity.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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THE HEALING WORD

You are nothing less than a child of God, and to you is intrusted the creative power. When you realize this you can go forth forgiving men their sins as you have forgiven your own.

BY CHARLES FILLMORE

HEALING by the power of the word did not originate with Jesus of Nazareth, although it is from Him that we get our modern inspiration. In every age where man has realized the perfection of the original essence of Being and has spoken forth that realization, the result has been a restoration of things to their inherent harmony and order.

Whoever realizes that God is the underlying creative perfection and that man is His mouthpiece has laid the foundation for performing miracles of healing through the power of the word. But in order to do the miracles he must *speak* the word that he knows to be true.

Thousands in every age have caught sight of the truth of God's perfect being, but they have not been sure enough of their ground to go forth and proclaim it to a waiting world. Jesus of Nazareth was counted the Savior of mankind because He freely proclaimed the truth about God and man. He not only proclaimed it, but He had faith in the power of his word to redeem men from the mental lethargy into which they had fallen.

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." The method of Jesus' healing has always been a theme that many have learnedly dis-

cussed and written about. The theories have been numerous, but they have nearly always been theories. The claim that He was the only Son of God, begotten in a certain manner to do a miraculous work, is also a theory to him who has not a clear understanding of what constitutes a son of God; hence it were futile to discuss the things of Spirit with one who has not been quickened by Spirit.

However of all these various theories of Jesus' remarkable healing power, none disputes one point: He used words as the vehicle of the healing potency. He always spoke to the patient "as *one* having authority." He had a certain assurance, an inner conviction, that He was speaking the truth when He said, "Thou art made whole"; and the result of His understanding carried conviction to the mind of the patient and opened the way for the "virtue" that went forth from the speaker. Notwithstanding this very apparent use of words by Jesus there has been a failure on the part of His followers to grasp their vitally important office in demonstrations. There has always been a belief in the religious world that there was somewhere a lost word that when found and spoken would set all things right. The Jews say this lost word is veiled in the name *Yahveh,* and that its correct pronunciation is no longer known to men. They claim it was once known to their priesthood, and when used all the powers of God were manifest and mighty works were accomplished by it in brief moments of time.

★ ★ ALL ARE familiar with the "God said" of Genesis in connection with the creation of the heavens and the earth.

Here at the very beginning the word is the creative agent, and John, personifying it, corroborates this. He says that the Word was in the beginning with God, that it was God, and that all things were made by it, and without it was not anything made that was made. The

term that John used and that is translated "Word" in the King James New Testament, has a much deeper significance than is usually given to it by Bible readers. It has been assumed by the Church that "the Word" meant the personal Jesus Christ, and it has been so accepted.

The most thorough Greek scholars and all careful and honest Scripture authorities tell us that the Greek term *logos* has no equivalent in the English language; that it is untranslatable and should have stood in its original form instead of the accepted translation, "the Word."

Even in Greek the term Logos has an inner meaning that only those of spiritual discernment can comprehend. Externally it covers both the spoken word and the underlying reason or valid premise; both being so intimately connected as to be one. This John conveys in saying that "the Word was with God, and the Word was God." Here is implied a distinction in office, but a unity in purpose. With the early Fathers of the Greek Church the divine Logos had a peculiar significance which only those who had delved into the innermost of existence could comprehend.

Philo made the divine Logos the embodiment of all divine powers and ideas. He distinguished between the Logos inherent in God, corresponding to reason in man, and the Logos emanating from God, corresponding to the spoken word that reveals the thought. The former contains the ideal world; the latter is the first-begotten Son of God, the image of God, the Creator and Preserver, the Giver of life and light, the Mediator between God and the world. It is claimed that Philo wavered between a personal and an impersonal conception of the Logos, but leaned more to the impersonal.

★ ★ PHILIP SCHAFF, speaking of the Logos, says:

St. John uses Logos (translated Word) four times as a designation of the divine, pre-existent person of Christ, through whom the world was made, and who became incarnate for our salvation (John 1:1-14; I John 1:1; 5:7; Rev. 19:13). Philo may possibly have suggested the use of the term (although there is no evidence that John read a single line of Philo); but the idea was derived from the teaching of Christ, and from the Old Testament, which makes a distinction between the hidden and the revealed Being of God. There is an inherent propriety in this usage in the Greek language, where Logos is masculine and has the double meaning of thought and speech. Christ as to His divine nature bears the same relation to God as the word bears to the idea. The word gives shape and form to the idea, and reveals it to the without. The word is thought expressed; thought is the inward word. We cannot speak without the faculty of reason, nor think without words, whether uttered or not. The Christ-Logos is the Revealer and Interpreter of the hidden Being of God, the utterance, the reflection, the visible image of God, and the organ of all His manifestations to the world. (John 1:18; comp. Matt. 11:27). The Logos was one in nature or essence with God, yet personally distinct from Him, and in closest communion with Him.

In plain, everyday language, we would say that Being, the original fount, is an impersonal principle; but in its work of creation it puts forth the *idea* that contains all ideas—the Logos, Christ, the Son of God, spiritual man. This idea is the creative power, the concrete consciousness formulated by universal Principle.

★ ★ IT IS WRITTEN of God: "Thou . . . art of purer eyes than to behold evil;" "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father." These appear paradoxical. When we understand that in the first passage Principle is referred to, and in the second the Logos or creative Father of Jesus, then all is clear. Jesus always called the divine Logos "Father." He never referred to it as an abstraction but always as a being having intense love and compassion for all creation.

So He will become to each one who makes the conscious connection with Him. We shall realize that Being is not only principle so far as its inherent and undeviating laws are concerned, but also person so far as its relation to each one of us is concerned; that we as individuals do actually become the focus of universal Spirit, of the all-pervading and all-wise Logos, and that through us the universe is formed.

"And then shall they see the Son of man coming in a cloud with power and great glory." Each one of us is a Son of man, and our glory and power is in the keeping of the divine Logos.

We come into this power and glorify God just to the extent that we recognize and use the Logos. Jesus of Nazareth recognized and used it in its fullest sense. To Him it was not only an all-pervading principle of goodness and power, but it was very much more: it was a near and dear Father, a Father whose interest in His children is greater than that of any earthly parent.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

We may make little out of the Logos and live in the shadow of its glory, or we may make much out of it, and live in the sunshine of that glory. Some ask sparingly and receive in like measure; others ask largely and receive largely.

★ ★ THE LOGOS is the preserver and transmitter of the original spiritual ideas and essences of God. It is the sustainer upon which the universe rests, and all its creations are spiritually sequential, that is, logical. We are dependent upon it for every breath we draw. Its substance and intelligence are at the beck and call of prince

and peasant alike, and in this sense it becomes the servant of all. All mold it into consciousness in the one and only way—through thought. Whatever you think about life or substance, that it becomes to you.

If you think the Logos will heal the sick through the power of your magnetic hand, you will do your healing in that way. If you think it will heal through your silent or spoken word, it will act accordingly. It will work for the ignorant and the wise, the wicked and the good, the poor and the rich. It is yours to use in whatsoever way you will. However the permanent results you get will be proportioned to your understanding of its whole nature. To grow in its grace and be glorified in the ineffable glory of the everlasting God you must know who it is you are dealing with.

Herein many are falling short in our day. They have been taught the manipulation of the Logos in its healing aspect and they are using it as a new therapeutic agent. To them it is a cold abstraction, a principle having intelligence and substance without consciousness. These qualities they handle as does the potter his clay. Instead of striving to attain that loving relation to the Father which should exist between parent and child, they are virtually introducing into their business world a new factor for the attainment of selfish ends. Do not let the icy hand of such a science grasp yours. Refuse to see the Father as anything less than the all-compassionate One who is interested in every act of your life, every thought you think; who has numbered even the hairs of your head. This is our God, the Most High Good that dwells in our heart and soul and flames up into our mind with all the power of cleansing, healing, and uplifting. To this dear Father nothing is small, nothing is great. He does not ignore His creation; He does not stand afar off and view with the cold, critical eye of a connoisseur. His heart throbs with compassion; He sheds

upon us the holy peace of His presence in the turmoil of sense, and we joyously exclaim, "Though all else fail me, in Thee I find rest."

★ ★ YET WE must attain the full stature of the God-man. We must ultimately understand that the Father cannot be circumscribed by any human idea of Him or of what He should do for us. We must know that there is only good, and that the word of good is the only permanently healing word. So long as we believe that the Father might heal at one time and not at another; that He might be induced to give us His healing Spirit under certain circumstances and not under others, we are misjudging His nature. If there is ever any limitation to the healing power of the word, we may rest assured that it is of our manufacture.

The healing word is not a special creation to meet an emergency. It is not a patent medicine prepared to cure specific diseases. The idea that it is a healing word at all originates in our limited notion that there is something that needs healing.

God is the supreme perfection; the Word is like unto that perfection. All its creations are perfect. It takes cognizance of the perfect only. When we realize this perfection and speak the words of Truth from that plane of understanding, the Word goes forth and establishes that which is. It does not heal anything. There is nothing to heal. Its office is to see the perfection of Being established; and as we do the works of the Father, we establish that which is and always was.

Thus he who realizes most thoroughly that God is the supreme perfection and that in Him can be no imperfection, and speaks forth that realization with conviction, will cause all things to arrange themselves in divine order.

★ ★ THIS IS being daily and hourly demonstrated by the faithful all over the land, thus proving true the na-

ture of the Logos or Word of God. The meaning of the word logos is speech based upon reason. If the reasonable premise that God is the omnipresent God is well grounded in you, you cannot speak anything but healing and uplifting words. Your words must be for the healing of the nations, because they are true words flowing forth from a source in which Truth has no opposite.

If you believe that both good and evil conditions can be brought forth from this divine Logos; that both sweet and bitter waters can flow forth from the same spring, then your healing will be mixed. The spring is pure, and by letting your mind be an open way for its outpouring, you permit it to remain in its original purity and to cleanse all in whom you quicken it. If however you stop the flow here and there by an idea of limitation, by an idea of imperfection in the fount or in him upon whom the fount is being poured, you cut off its free currents to that extent.

Do not construe this to mean that you can pollute the stream by your thinking. This cannot be done; you simply refuse to let its purity come forth in its fullness. Like the lens that refracts the sunlight, you receive some of the rays that you do not throw upon the screen. The white light of Spirit is poured upon you, and your idea of limitation in a given direction makes you opaque to some of its colors.

★ ★ YOU ARE nothing less than a child of God, and to you is intrusted the creative power. When you realize this you can go forth forgiving men their sins as you have forgiven your own.

The word of God is spoken through the Son of man. You are a Son of man, and it is your duty to be about your Father's business, healing the sick, casting out demons, raising the dead, forgiving the sinful, and spreading the gospel of a living God.

But the "word is very nigh unto thee, in thy mouth." Speak it forth and demonstrate, as did Jesus, that "the Son of man hath authority on earth to forgive sins." What is sin? Is it anything other than an erroneous way of attaining happiness? God is happy, and it is a state natural to us all or we would not strive for it. There must also be a way to reach it. If we have not reached it in the way we have gone, we have but to turn about and seek another way. Repenting is turning about, letting go of the way. As soon as we let go, and recognize that the way of Spirit is the way of pleasantness, we have been forgiven our sins. The mental attitude has invited the word of God, and it flows forth into our consciousness and erases the erroneous concepts.

Any one can speak true words and thus be the agent of God in forgiving sin. The little child may do it; the ignorant disciple may do it. The power does not inhere in the individual; the cleansing is through the word. "Already ye are clean because of the word which I have spoken unto you."

This living word of God is a spiritual principle. It is omnipresent like the air we breathe. It is never absent for a moment from any of us.

One small grain of it is more powerful than many tons of dynamite. It is the "assurance of things hoped for" that will remove mountains. It is very nigh unto you, even "in your mouth," said a wise one. Its premise is that God is good and that His offspring is like unto Him. You have only to recognize this premise in all that you think and do and then speak it forth to get the results promised. There is no respect of persons in God; you are as near the Father as Jesus was, if you will recognize the principle and speak the true word always.

"I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

WHY THANKFUL?

I am thankful that the nature of divinity has been given me, that I have come to know this as the reality of my being, mine as an inheritance from my Father-Mother God.

BY FRANCES W. FOULKS

THIS day I am thankful. Why thankful, do you say? Thankful and just overflowing with gratitude because I have at last discovered my true nature, and that this nature, which is divine, is always seeking to have the right of way in my life. I am thankful too because I have learned that it is the human in me, far removed from my true nature, that sees nothing for which to give thanks. I am thankful that I now know how to handle this which is human in me, and that this human self that is in need of redemption and lifting up is delivered from downward visioning whenever I turn to the divinity that dwells in me and rest in seeing as this my true self sees.

Yes, I am thankful that the nature of divinity has been given me, that I have come to know this as the reality of my being, mine, as an inheritance from my Father-Mother God. Just to meditate upon this and all it means to me and shall mean to me through eternity, as I realize it more and more in its fullness, sets a song a-lilting in my heart, a song that swells into an anthem of praise and thanksgiving as I truly realize who I am—a son divine; and realizing this, that I know whence I came —from God; and conscious of whence I came, that I know whither I go—to God.

I am thankful, oh, so thankful, that after all these

ages of ignorance concerning myself I know who I am, that I am a son of God created in His image, heir to all He is and all He has; that in my unfolding of this which He has involved in me I am daily bringing forth more of His likeness, and that in this ongoing toward ever more glorious expression I find my satisfaction. I am thankful that in mind, through unfolding the Christ consciousness, I am coming to be truly a son of God, using the power and dominion with which He has endowed me; that in my body I am putting on the likeness of the Lord's body, pure, beautiful, diseaseless, ageless, deathless; that my world, being controlled by the lordship that my Father has given me, is coming again to manifest the Eden that is my birthright, not only giving me joy and satisfaction but radiating these to all in my world. Who am I? I am in reality a son of the living God, and momently I am becoming this which He intended me to be, manifesting more and more of His likeness. For this I am thankful!

I am thankful from the depths of my being for really knowing whence I came. No longer does flesh bind me, for I know that I came forth from God and that God is my home. Ever realizing more and more of my Father's nature, I know that since in Him are beauty, holiness, purity, wisdom, joy, wealth, peace, and power, these are in me also because of my likeness to Him. I know that coming out from Him with these potentially as my nature, I do bring them into expression for myself and through myself and to the extent that I realize them and accept them as my own. From whence did I come? From God! To know this without the shadow of a doubt to cloud my vision gives me power that is unquestionable, unlimited, even all power in mind, in body, in affairs; and as often as I truly remember whence I came I am endued with the nature of the One whence I came! For this I am thankful!

I am thankful too, exceedingly thankful, to know

where I go; that I go to God; for that old pronouncement "Dust thou art, and unto dust shalt thou return" always bothered me greatly. To have the assurance concerning my being of God, with no doubt rearing its head to affright me, is to have peace, and to be able to enter into the realization that as one is my Father-God, so I as His offspring am like Him, uncorruptible, immortal, eternal. I am thankful that my progress is ever toward that kingdom of God whence I came and that I am ascending to the Father in a full consciousness of the unbroken continuing circle of my oneness with Him and His oneness with me. To know that He gave me eternal being from everlasting to everlasting, that hereafter, as now, I continually dwell with the high and lofty One that inhabits eternity, protected always, provided for always; that I am given His wealth and beauty, His wisdom and power to use always in proportion to my needs and desires while going forward to perfection in Him. To know this gives me exceeding joy and that peace which passes understanding. Where do I go? To God! In this assurance, I find His kingdom with all its glories opening ever more fully to me. For this I am thankful!

This day I am thankful? Why thankful, do you say? Because I know, as each soul must sometimes know, that I am a son of God, come forth from God with His image complete and perfect in me, returning to God with the likeness of His nature brought to complete perfection through me. Through such knowing, through agreement with my true self, comes successful and abundant Christ living, comes wealth of being and doing, comes service that is acceptable to God and man.

This day I am thankful! In this my heart rejoices and sings its song of praise and thanksgiving, a paean of adoration of the real self, of the Christ, the I AM indwelling, a song of thanksgiving that pervades my whole being to lift me higher and higher toward glory, mastery.

CONSCIOUSNESS OF SUPPLY

A belief in physical health or in material supply is just as false as a belief in disease or lack . . . We declare that the real man is spiritual; then we should know that his needs are spiritual; and when we truly recognize this, we shall cease looking to a false source for our supply.

BY C. STANLEY LONG, D. D.

THE WHOLE purpose of the Holy Scriptures and of Christianity is to make God known to mankind; and as this knowledge is gained, it lifts humanity out of sin and suffering. The question, What shall I do to be saved? has come to relate more to present experience than to a hereafter. Men are more afraid of the hell of this world than of a world to come. The question uppermost today is, What shall we do to be saved from the fear of want, from the fear of unemployment and financial loss, and from the lack of those things which are regarded as the necessities and comforts of human life. This grim specter of the fear of want dogs the footsteps of every man and woman, until they understand that life is God, and that God is all.

The sense of lack sums up the whole question of mankind's struggle with evil of any kind. It is just a sense of emptiness of good, of life, of joy, of freedom. This emptiness in consciousness of the good things of God is what is known as evil and its effects. Emptiness is nothing more than negation or the absence of substance: and human thought, not yet realizing that good is universal, supposes this negation to be a reality in addition to good.

The human mind, deceived by that supposition, thinks in accordance with it; and its fears fill this mental emptiness with the countless forms that a belief in the opposite of good assumes.

This sense of God's absence in the consciousness of mortals is the only lack there is, and it exists only in the illusion of seeing things falsely. The question is, Where do we believe we are living—in God or in matter? Is our consciousness of being embodied in that sense of things which is always calling upon the material world to supply its wants but is never satisfied? Is that the dwelling place of our consciousness? If it is, that is how we define our needs, and we come under the conditions and limitations that pertain to a material sense of life and happiness.

★ ★ HOW MUCH better the vision of the Psalmist who wrote,

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty."

In this verse "shadow" means protection in the sense of a mother bird's brooding, as indicated in the 4th verse of the same psalm,

"He will cover thee with his pinions,
And under his wings shalt thou take refuge."

This question of one's dwelling place, of where one lives, is inseparable from the question of supply. If we believe that our home is in the material world, that we live because of it, and are supplied by it, we have no appeal from its discordant conditions. But no Christian really believes that. Although we may only prove it in part, because we understand only in part, we know that we live in the Father. We know that that truth implies provision for all the needs of our present human experience.

When the prodigal "came to himself," he realized that in his father's house was bread enough and to spare; and why should he suffer hunger longer? Is not man's

belief that he lives in matter the "far country" where material plenty and material want feed and starve men by turns; and is not this the cause of his suffering? When we find ourselves at home in that sense of things, should we not also arise and go to the Father?

★ ★ MUST WE wait until we go to some distant heaven to learn that the material does not feed and clothe men? It is only in human belief that matter does this; that is, in man's mortal illusion of life as separate from God. Paul said he had "no confidence in the flesh"; that is, in the beliefs of matter. It is this confidence in material things as providing the necessities and luxuries of human life which is at the bottom of the world-wide depression and fear of want. This being true, what recourse have we but to reverse this attitude, turn our thoughts toward the truth of being as wholly spiritual, and rest our confidence and reliance in God. We cannot go on looking to our occupation, business, profession, or various persons or things, as the source of supply, and then expect entire protection from the changing circumstances and conditions of human belief. It is the old story of trying to serve two masters, which is as impossible as looking in opposite directions at the same time. We may deceive ourselves into believing that we are not doing this, until we are suddenly faced with the problem of finding new avenues of supply through the loss of position or the loss of income that we had regarded as permanent. Then we begin to realize how much we had relied upon some source besides God for our support.

It is similar to the belief in physical health. We are not apt to feel concerned so long as the sense of physical ease and strength continues; nor do we feel disturbed over the question of supply so long as our position continues or we have a good balance at the bank. But a belief in health or supply based upon material evidence is not the

reality, and must sometime be replaced by an understanding of what health and supply are; because a belief in physical health or in material supply is just as false as a belief in disease or lack. This fact is readily seen when we consider that a false sense of anything cannot last indefinitely. We declare that the real man is spiritual; then we should know that his needs are spiritual; and when we truly recognize this, we shall cease looking to a false source for our supply. We must begin to acknowledge God in all our ways, in all our affairs, however material they may seem to be; and we can begin looking in a spiritual direction for the supply of our human needs and for the right adjustment of every situation.

★ ★ THE SENTENCE in the Lord's Prayer "Give us this day our daily bread" clearly means much more than material food. Jesus was not concerned so much with the physical needs of mortals as He was with bringing them a practical and saving knowledge of their relation to the Father. He knew that this would bring them the supply for all their earthly needs. He made this very plain in His well-known statement, when speaking of food and clothing, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The Psalmist prayed, "Renew a right spirit within me." This surely means: Give us a gracious spirit, the spirit that expresses spontaneously the divine qualities of good will, joy, peace, gentleness, loving-kindness, patience, courage, humility, fidelity, hope, faith, and an unshaken confidence in good. To imbibe daily of this spirit from the unfailing fountain of divinity, is our first need. When this actually takes the first place in our thoughts, the needs of the body will not go unprovided for.

The demands of a physical sense of being seem so constant and insistent that they press for first attention in the thoughts of men, and as a rule they receive it. They

clamor for our notice through the argument of necessity. Men must work to provide shelter, food, and clothing; they must attend to their bodily comfort, to proper exercise, recreation, and other things, and they have little time for the needs of their higher nature. It is a necessity to attend to the physical creature lest it should weaken or die, but they are not taught that the things of the spirit are vital or necessary. It is believed that these can be neglected or ignored altogether without affecting one's health or prosperity. But a man cannot treat his spiritual self as he would a beggar—to whom one throws a crust of bread or a coin just to please oneself or to silence one's conscience. It is possible to take this attitude and maintain it for years, or even for a human lifetime; but the awakening from this delusion comes sooner or later, and the mortal, like the Hebrew preacher of old, finds that the only reward for all his labor is vanity and vexation of spirit.

★ ★ THAT THE divine law of supply does exist in the so-called material realm was clearly apprehended by Moses and some of the Hebrew prophets, and in a larger degree by Christ Jesus. Their proofs of a spiritual source of supply, invisible to material sense, have been regarded as spectacular wonders rather than as an indication of presence and availability of a spiritual law by means of which men, when sufficiently enlightened, may lay hold of that true substance which meets and satisfies all human need.

Every person is intimately concerned in the problem of supply, for however fortunately he may be situated he feels the need of something to complete his sense of satisfaction. The mistake is in looking to material things for the solution of this problem, since at best they only serve to meet the sense of lack temporarily. Jesus intimated that it is possible to have a consciousness of unlimited supply

when He said, in the parable of the prodigal, "Son . . . all that is mine is thine." It was His understanding of this exhaustless source that enabled Him to provide so abundantly for the hungry multitude. Christ Jesus possessed nothing apart from His individual consciousness of Truth. All He had was what He was as the Son of God, but that was sufficient to demonstrate the infinite bounty of the Father. What more did He need than to know Himself as the reflection of God? Did men ever possess materially the equivalent of what Jesus was? Or could anything comprised in earthly possessions be comparable to His priceless knowledge of being, as indicated in His statement: "I and the Father are one"?

★ ★ BUT THE knowledge of these things is not the sole possession of one individual, since all mankind are embraced in the truth of God's Fatherhood and may have access to the same heavenly supplies, when they are spiritual enough to discern them. The consciousness of the perfect man is the mirror of divinity, in which the son may see himself as embodying every Godlike quality; and he needs nothing more. If we acknowledge God to be all, throughout all time and space, we must recognize that He is everything to us in all circumstances and conditions. Therefore, in the last analysis, the only lack to be healed is our lack of understanding of man's oneness with the Father, as Jesus understood and demonstrated it. It is the "lack" of giving rather than of getting; the "lack" of giving out or reflecting the divine nature and qualities that identify man as the image of God.

Even from a material standpoint the widespread belief in lack is not produced by a famine of bread, for there is bread enough and to spare for all. It is a famine of love. The kindlier feelings inherent in the hearts of men, the divine impulses that lift the human above the animal, have been suppressed and starved by brute greed and

selfishness, and the void left in the life of the world is like a desolating famine. It is the hearts and not the stomachs of men that are in need, and the grace of Spirit alone can meet it. Riches and poverty are but the extremes of the belief that matter supplies the necessities of life and is the source of wealth and power; and so men are willing to sacrifice almost anything for its possession.

★ ★ WHAT THEN is there in all the range of human acquisition that can assure mankind that his "leaf shall not wither," or that he shall prosper in all his doings? What would not this assurance be worth today to those who are well-nigh overwhelmed by fears of failure and to whom every channel of relief seems to be closed? Yet this assurance waits for every one who understands the truth of man's oneness with the Father. It is only when we look to some other source to maintain and prosper us that fears creep in and things go wrong. It should be self-evident that that which brings man into being and maintains him must be that which underlies and supports all expressions of life, power, and intelligence; and this underlying cause must also exist because of itself or it would long ago have become extinct from lack of sustenance. This being true, whatever threatens the well-being of man, not coming from God, must be an error of self-deception without any support in the reality of things.

But the false thoughts that threaten our peace and worry us by suggesting a limitation of our supply—have they any reality at all? Can they think about us or our affairs? Have they any power to think or speak or act? Are they not simply false and untrue? Since the source and supply of good are infinite, there cannot be any reality to lack. Thus we must find our way to God, the only reality underlying all things. Our Father furnishes unlimited bounty everywhere, and we should acknowledge no other source, no matter in what form the supply may appear.

★ ★ NOTHING could really be simpler or more self-evident, even in the light of human experience, than that good and not evil is the one source of our being and the law by which we are governed. Nothing is simpler or more significant to men and women than the thought of their father and mother as providing for them in their early years and as protecting them from their childish fears. So Jesus used the word Father by way of expressing most simply the idea of God as the agency that provides for His creation and from whose loving care not even a sparrow is left out. Then why, He said, be so worried about food and shelter and raiment, since the Father has provided for all these? Why indeed? Naturally, if one is in the worrying class, it must be because one believes that life and comfort and prosperity depend on something beside God. "Why are ye fearful? have ye not yet faith?" Jesus asked His disciples. It was because they consented to the belief in materiality, as we do today, and could see nothing but danger. Do you believe that our God is not an actual presence and protection in times of danger, or that He cannot save us from material want?

So in seeking to correct a sense of lack, I might well ask, What do I expect to be supplied with, the things of earth or of heaven? In working out this question of supply we are frequently tempted to think of it in terms of money instead of an increase in spiritual understanding. Is the desire that rises no higher than money the prayer that is likely to reach the divine ear?

We must know that poverty is not a condition of existence in God. The opportunity to know God is the only one we have. That gives us all we need, no matter what it may be. To know God and His presence, His expression through us, is all we need. Let us accept these things as true. Then we cannot think of ourselves as the victims of false laws or of an impoverished sense of ourselves or of any thing or condition separate from God.

CRADLED IN GOD SUBSTANCE

Think of yourself as sustained by God substance, cushioned from the buffeting of the ill winds of inharmony or adverse conditions, protected, comforted by the loving care of the Father, free from all harm, cradled in the ever-present substance of God.

BY DOROTHY SCHAACK

"GOD IS EVERYWHERE EVENLY PRESENT," we glibly recite at frequent intervals, but how many of us really know and feel His presence; truly understand the significance of our statement?

If we always felt His presence, we could have no fear, for we know that God is all good, all love; and being entirely surrounded by these what could possibly harm us or cause us unhappiness?

God is unchangeable. God substance does not fluctuate. There is not less of it today than there was yesterday or will be tomorrow. It is always filling the universe completely, encircling us with all the good we can possibly need or desire, patiently waiting for us to claim our heritage as sons of God.

Think of yourself as sustained by God substance, cushioned from the buffeting of the ill winds of inharmony or adverse conditions, protected, comforted by the loving care of the Father, free from all harm, cradled in the ever-present substance of God. Vision yourself as supported, upheld by illimitable God substance. It contains every good necessary to your well-being and happiness, and it is so close! Establish contact with it through your

indwelling Christ Spirit, opening your mind and body that its healing power may flow gently through you.

You feel weary, overcome with inertia? God is the source of all life. Know that inexhaustible vitality is at hand to renew, rebuild, revitalize you, to fill you with energy. This is God's gift to you. He has encompassed you with His all-powerful life force. Accept it! Use all you need of this vital energy: you can never deplete it.

You are ill? Perfect health is God's will for you. He has included it in the blessings that fill the invisible substance circulating about you. Claim it as yours now. Manifest it in your body temple. Your indwelling Christ Spirit awaits only your word to bring it forth.

★ ★ YOU LACK PROSPERITY? There is abundance of all good wherever you may be. Your environment is filled with God's rich ideas. Open your mind to them. Act upon them and prosper.

You are experiencing inharmony? God's love is all about you. Open your heart to it. Let it enter your consciousness, dissolving all critical, unloving thoughts, filling you with God's radiant love. No discord can live in the light of God's love.

You feel that your faith lacks stability? That its quality is not sufficiently deep or steadfast to prove the law? That you waver and express doubt, instead of progressing constantly in your spiritual development? God has already furnished every good thing you need. The nourishment for the full growth and maturing of your faith is present. The inspiration and stimulation your faltering efforts require are within reach. Retire to that secret place on high and in communion with the Father pray, "Lord, I believe; help thou mine unbelief." Relax all tension. Give up all striving. In an expectant and receptive attitude go to the source of all good, and easily, naturally, under the law of order and growth prevailing throughout the king-

dom, your faith will grow and become mighty—to the honor and glory of God.

No matter what your problem may be, the perfect solution is completed and present in the invisible realm of Spirit, and awaits your recognition and word to become manifest in tangible form. The answer is here now; not where you will be tomorrow or on some future day when you find yourself in different, more propitious circumstances, but right where you are now. It lies in the God substance that permeates the very atmosphere of your world, among the multitude of blessings that God created in the beginning for you, His child.

★ ★ VISUALIZE this infinite supply of God substance flowing ceaselessly all about you, until it becomes your habitual state of mind. Picture yourself lifted above every negative situation, lifted up to the Christ consciousness, by its presence and power. Praise and thank the Father for His loving care in providing for you, His child, all the good that you can ever need, making it instantly available. Live abundantly and triumphantly, secure in the knowledge that you are cradled in the ever-present substance of God.

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows better for those who love it. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence, when we speak words of encouragement and appreciation to them.—CHARLES FILLMORE

SPIRITUAL COURTESY
The Family

PART TWO

BY NORMA KNIGHT JONES

ONE OF the most difficult personal adjustments that the Truth student must make is between his own secretly awakened spirit and the attitude of those near and dear to him. Stirred and thrilled by the new stimulus in his own soul, the student is likely to want to shout his discovery from the housetops. He wants to enlighten the world, beginning at once with his family. If he has absorbed wisdom with Truth, he will proceed with discretion and caution.

By nature we are gregarious, running in packs and clans. By nature we are also garrulous, spilling out our emotions and experiences in a torrent of words. We are especially loquacious in the heart of the family. Here we feel free to say what we think, whether the word be gracious or bitter—sometimes we do not even stop to think before we speak! There is a certain familiarity in the family group that breeds a willful disregard for sensitive feelings. Families seldom have much faith in their own prodigies.

I heard a stranger compliment a young girl on her evident dramatic talent. "Mary will make a fine actress; she has undoubted talent," he said to the family group. "Yeah," scoffed her brother, "you should see her act when Mom asks her to do something around the house." To the outsider a person may appear brilliant and unique but to his family he is merely a peculiar member of the clan. Close association and intimate contact often spell contempt, as the old adage slyly puts it.

Jesus recognized this fact, and in a moment of exquisite sadness He said, "A prophet is not without honor, save in his own country, and in his own house." Even He found it difficult to persuade His own family of His divine inheritance.

★ ★ THE STUDENT who has experienced the illumination of Truth must conduct himself with regard for those of his immediate circle who have not yet seen the shining light. He must remember the admonition of Jesus to His disciples "Be ye therefore wise as serpents and harmless as doves." This is the time to let spirit speak in its own perfect way.

If the student has not absorbed wisdom and he is spurred and thrilled by his own new vision, he may foolishly try to argue with his family. He wants to prove his right by showing them their wrong. Nothing could be more futile or vain. Nothing destroys the delicate texture of a personal relationship as completely as the ruthless hand of argument. It is the most sterile method of talk ever devised. No one is convinced, no one is conciliated. Argument starts from opposite poles and goes in opposite directions.

The student will never convince his family of his spiritual awakening by argument, by shouting his discovery from the housetops, by long, passionate discussions of his own inner vision. There is but one way to prove spiritual growth and that is by living it. There is but one way to prove spiritual awakening and that is by living constantly in Spirit. What we say or know of Truth matters little to the world, but what we live of Truth may matter much.

Jesus is the Way-Shower always and especially in this matter of spreading Truth. The eternal verity of His teaching lay in the fact that He lived it. The wisdom that He taught was a way of living, and it was unique in that it

could be lived anywhere, at any time, by any one.

★ ★ OUR OWN spiritual growth can assert itself in our family life and in our intimate circle only by its own integrity of being. We can prove our spiritual being only by living it daily and hourly until it develops of itself into an evident and significant manifestation. Perhaps there is no more difficult place to try to spread Truth than in the heart of your family, who love you but are inclined to think that you are a little odd. But we have to live in the family group; and where could there be more fertile ground for harmony and kindness than in the petty and often uninspiring round of daily duties? Few of us can live alone, few of us can throw off the family tie, indeed few of us even wish to sever the bond of the clan. It is our job to manage our personal relations in such a harmonious manner that we may function in our own secret spiritual life and also in the life of the group.

This adjustment the Truth student must face and conquer, and the only way it can be done is by making our own life such a thing of beauty and love that it spreads its own message. We need say little about the way of Truth if we live the life of Truth. Truth itself is so powerful that it spreads from its own seed, and that seed is our daily living in Truth.

★ ★ SOME ONE said years ago, "Compromise is life's basic law." In the old thought it was believed that we could not live for a day without selling our soul in some degree to some querulous demand. It was believed that we must compromise with life to be happy. We could take what we wanted if we would hand over something we valued as highly. Life was thought to be a sort of cosmic bargaining with an inexorable fate. In the new light of Truth we know otherwise. We know that never for a moment do we have to sell our soul to gain some good. We know that good is our right, our heritage, and that our

ability to attain good is our capacity to receive it. There is no bargaining in Truth. All good is ours now. We used to believe that we had to endure an unhappy relationship for the sake of harmony; now we know in Truth that we can make that relationship happy by means of harmony. God sent Christ to reconcile the world to Him; we must therefore send forth our Christ spirit—love—in such bounteous sowing that our harvest may be ever near and full.

There are two stages in this difficult art of adjusting our secret spiritual growth to the demands of the family. The first is to acquire such a perfect realization of our own inner light that nothing and no one can disturb or dim it. The second is to behave in every tone and gesture as if the others shared in our own spiritual awakening: to believe firmly, even passionately, that we are a son of God and treat all others as if they too were conscious of the same divine heritage. We must recognize nothing less than Spirit whether in ourselves or others.

★ ★ TREAT every personal relationship with spiritual courtesy, which is a habitual kindliness impregnated with the desire for harmony. True courtesy has an essentially subjective nature, it wells up from within, from the inner spring of a spontaneous tolerance of the manners and ideas of others. What it really amounts to is a fundamental humility in the face of the Spirit inherent in all of us. How can I be less than courteous to your idea when it comes from Divine Mind, the one source? How can I be arrogant in the face of your authentic individuality, which knows God as Father?

When courtesy proceeds from the spirit, all is beheld with the eyes of love, for the spirit is the focal point where God—divine love—contacts man. Spiritual courtesy not only regards the rights of others as valuable but seeks to harmonize itself with those rights. It is tolerance in its

broadest sense. Tolerance is respect for the views and virtues of others. No truly selfish person can be tolerant just as no truly selfish person can exercise spiritual courtesy, because the essence of both is consideration for others.

I believe the superb quality of tolerance engendered by Truth is one of its most commanding forces. For when we are tolerant of the ideas and manners of others, we recognize the fidelity of their birthright and we grant them the right to be as they are. The spirit of tolerance inherent in Truth, spreading from the unit of the family to the community and thence to the nation, could do much toward uniting the world; for tolerance is the first step toward understanding, and when we understand our adversary, be he mental or physical, we have robbed him of his mystery and dissipated our fear of him.

★ ★ SPIRITUAL courtesy abounds in tolerance, and it can be acquired by a persistent attempt to look at every one both at home and abroad with eyes of understanding and love. Spiritual courtesy also embraces another strong factor in Truth and in the pursuit of a happy family life. It includes as part of its nature self-control. Self-control consists in restraining and restricting our own ideas and emotions, it also consists in shutting the lips upon unwary criticism of others. Spiritual courtesy is even more profound. It sees only with eyes of love, therefore sees only good. It can voice only praise because it sees all as primarily good.

Spiritual courtesy makes no false, pretentious gestures toward speaking good of others. It knows the Truth that all alike are sons of God, and it extends to them a love and understanding of their potential perfection that is real and abiding. It proceeds from the fundamental basis that we are alike in Divine Mind, equal and one. Spiritual courtesy is neither pompous, imposing, nor spectacular;

it is a peacemaker rather than a disputant; it is encouragement rather than disparagement; it is a way of living rather than a preachment on how to live. We may use it in a close relationship so that it produces beauty and love, and we may project it throughout the community. No use makes it less, no distance renders it impotent. It is fed by our spiritual growth, which must be neither vulnerable nor frail but intrepid enough to withstand the casualness of our family and vigorous enough to flow into the whole social relation.

★ ★ JESUS believed that the true state of a person is tested by his thoughts rather than by any overt action. Being the astute student of human behavior that He was, He knew that inner thoughts determine the outer action. He knew by constantly thinking from Spirit—divine love—that actions could reveal only love.

But love as we humans know it has a thousand nuances. The love that pervades the family relationship often wears an irritating guise. Families are often perverse in that they resent a secret life or attempts at seclusion on the part of a member. Perhaps it is the old atavistic idea of the tribe that they must think together, stand together. It often requires patience and fortitude to isolate oneself even for an hour from the demands of family life. We can in a measure overcome that by constantly abiding in Spirit until its deep restorative calm pervades even the distractions of the moment. But most of us have in some degree a craving for solitude. It is almost instinctive. We absolutely need it for renewal and refreshment of mind, and when that solitude has for its focus a communion with God it must not be denied. For in that silent mediation, that contact with the divine source of good, we gain our strength and guidance for daily living. It is in the silence that we really grow into spiritual awareness. No matter how insistent are our family demands, with

forethought and ingenuity we can salvage some time for our secret life.

★ ★ TRUTH has an imperative message for every one who seeks to live in harmony with his clan and group. Truth makes him free! In Truth we are neither responsible to nor for our family affiliations. We free our loved ones, put them in God's hands, and trust to His perfect care. We have neither the right to absorb their initiative nor the privilege of solving their problems. They too are working their way to God. We free ourselves by looking only to God for love and substance. We free ourselves by knowing that no person or situation has power over us.

The Truth student must, I believe, be wary of preachment, be cautious of argument, be diffident in discussion. We can spread our message only by its own insidious living power. No one has ever helped the family or the world by the hammer of argument or the tongs of dissension but only by love and understanding. Only one man has changed all human relations, only one man has altered the whole concept of life, and He did it by living. No one was more subtle than Jesus. He knew just how hard it was to deal with the stubborn human soul. He taught by parable, He lived by dying. He saved His life by losing it.

Men have never accomplished much of lasting betterment for the world by force, nor have they added to the happiness of the world by noise. Life must be approached gently, with kindliness, courtesy, and love. Happiness whether of ourselves or others must be invoked from within, not applied from without.

★ ★ BROOK FARM was one of America's earliest experiments in group living. George Ripley was its leading spirit, and he found that his dream of simple living and high thinking in a group could not be realized by eloquence. Crusty old Thomas Carlyle said to him, "He left

his public to reform the world by raising onions." And it happened that from Ripley's homely experiment of raising onions something was born at Brook Farm. From it grew a community of great souls that is still spoken of in America. Ripley's dream followed a laborious path to its realization, but he was wise and put much of his passion into his onion raising, thus testifying to the fact that a thing done well, be it ever so humble, will eventually prove its worth. Ripley found that words were less potent than deeds.

To make our own secret spiritual growth into a development that will include our near and dear ones, we too must quiet our words and strengthen our deeds. We must be wise as serpents and harmless as doves.

(TO BE CONCLUDED)

LET GO

By Nina Pride Hoag

Let go of everything but God
And His abounding grace;
Let go of all the pain and strife
And hunger for the things of life
That keep you from His grace.
And when you find you have let go,
You'll see there's nothing lost;
For all good things belong to Him,
You'll find them when you look within;
The others are but dross.

STOP GROWING OLD

The sooner we begin forgetting birthdays and the passing of years the sooner shall we become conscious of man's eternality and unconscious of the passage of time in our life.

BY A. J. PEEL

"MY DAYS are in the yellow leaf; the flowers and fruits of love are gone." So wrote the poet Byron who, though a master of the English language and a poet of unquestioned genius, was a man who found much that was bitter in life, and who like Solomon, after having tasted most of what the material world has to offer in the way of emotional sensation, proved that "all is vanity."

The so-called "autumn" of life is rather a pathetic time for those who look upon advancing years as "steps nearer the grave." Even more pathetic is the loneliness that so often falls upon aging parents who accentuate the gulf between youth and age by repeated declarations of inability to perform, by voicing latent fears, and marking the milestones with remembrances and reminiscences. Is it to be wondered at that youth is instinctively repelled and turns from those whose faces are toward a finishing, cessation?

★ ★ ALFRED BARTLETT and his wife Emma, though only in their early sixties, had definitely turned their thoughts toward the "inevitable" decline and decay that are so wrongly associated with advancing years.

"My dear, we must face the fact that the children are living in a world that is very different from that with which we are acquainted; they have little in common with

us; their lives are not ours, their interests almost entirely foreign. They are looking toward the future; we are looking back to the past." This was the burden of their conversation. In addition they were haunted with the thought of poverty or at least the fear that they might become dependent on their son and his wife.

Alfred Bartlett's efforts in his profession were hampered by the thought that this was a day for young blood, that experience and past achievement were not in such demand as were vision and daring combined with energetic ability and aggressiveness. When contracts were awarded to younger men, he expected it to be so, he accepted it as inevitable. For want of confidence and faith, he closed the door to many opportunities.

His wife became supersensitive. She imagined that her son and his young wife and daughter did not want her around too much; she felt they resented having to share her home with her; economic reasons making this necessary. She would go to her room early in the evening and weep bitter tears of loneliness as she indulged in an orgy of self-pity. She was over-anxious about them when they were away, and she aggravated the situation by being openly oversolicitous. Her open bid for demonstrative affection and a share in their lives was embarrassing and pathetic; it created a strain and unnaturalness that were felt by the whole household. She really had the love of her children, but her continual fear that she was losing it, that she was not wanted, caused increasing friction and unspoken resentment.

★ ★ SUCH WAS the situation when they were introduced to a friend who was an earnest student of Truth. This friend was of the elder Bartletts' generation, but her manifold activities and her popularity with younger people were incomprehensible to Mr. and Mrs. Bartlett. When she talked to them about life being a progressive

experiment culminating in perfection and eternality, they were interested. When she told them that God was eternal youth in which the fullness of wisdom, knowledge, power, and love were combined with harmonious activity maintaining the supremacy and omnipotence of all good, they began to see that their conception of deity needed revision. But when after many talks they had a glimpse of the great fact that man as a spiritual entity is the real expression of God and is one with the Father, they saw that their conception of themselves as "going down the hill" was an entirely false one.

The immediate effect of this revelation was to change their point of view and make them realize their own individual value as divine ideas, separate and distinct, yet inseparable from their Creator, from Principle. Turning from the thought of decline, they began to experience a spiritual quickening that expressed itself in revived mental alertness and expansion of interests. They found they were less dependent on the younger members of their family for company, and with their growing independence there was illustrated one of those paradoxes so common in human relationships: their children began to find them interesting and good company.

This was not all accomplished in a few weeks or even months, but the turning point marked the beginning of a gradual improvement in conditions that vitally and deeply affected the life of each. As for Alfred Bartlett he began to manifest new life and new energy in his business. His physical health improved and, as one of his closest friends remarked after a few months, "he looked ten years younger." With a new dignity and assurance based on his divine relationship, and not on his own belief in himself as a mortal personality, he attracted business, and in a few months he had as much as he could comfortably handle.

Even more marked was the change in his wife. Her fear of sickness, poverty, and loneliness subsided. She be-

came more cheerful and less sensitive. Having a definite object before her—to learn more about the Truth of being and to demonstrate it as a working principle in her life—she was fully occupied and had no time to nurse real or imagined grievances. Instead of being dependent on her son and his wife and daughter for comfort and contentment, she had the joy eventually of having her daughter-in-law coming to her for advice and comfort. After studying earnestly the Truth about God and its relation to man, she could speak with that authority that carried conviction at the same time as it earned the respect and good will of her family and friends. After all it was difficult to find fault with a philosophy that could work such a change in an individual as they had witnessed in Mrs. Bartlett.

★ ★ THE FACT that Truth rejuvenates and restores "the years that the locust hath eaten" is gloriously demonstrated in the lives of tens of thousands of men and women who have stopped counting the milestones of advancing years and instead are able to rejoice in their step-by-step spiritual progress toward the ultimate eternal life that begins here just as soon as they begin to live spiritually; a life that knows neither age nor youth but is the highest expression of what God is—ageless.

Youth is apt to regard itself as the sunny side of life, while old age is the shady side, but in reality there is no more truth in this conception of youth than in the correlated conception of age. There is no more truth about the "aspirations of youth" than there is about the morbid expectations of old age. Both are mortal concepts and both imply the power of time to change the individual. But God is timeless, so man is timeless; and the sooner we begin forgetting birthdays and the passing of years the sooner shall we become conscious of man's eternality and unconscious of the passage of time in our life.

It is a recognized fact that old age is less ugly today

than at any other time in human history, excluding perhaps the patriarchal days, when men lived centuries without an abatement of strength and vitality. The reason for this is that there is a strong and growing repudiation of the thought that a man or a woman necessarily must give up with advancing years. Even in the matter of dress women of advanced years, shedding the habiliments distinctive of our grandmothers and all aged people, appear as smart and attractive as their younger sisters. Many men in the sixties and seventies are fully as active in business, sport, political and social life as are younger men. This is a healthy sign, but it may be forced and artificial like a "lifted" face unless it is founded on the knowledge of the fundamental unity of man with his Creator, with Principle.

★ ★ "YES, THIS is all very encouraging," some one may say; "but what about the physical signs of age—loose skin, wrinkled cheeks, weakness of limbs, short breath, failing sight and hearing, loss of memory—how can I avoid these and look as young as I feel?"

There is a well-authenticated case of a young lady who lost her reason as a result of shock at the violent death of her lover on the eve of their wedding. She never advanced in consciousness beyond that tragic day. Friends who saw her many years after were astounded when they saw that she did not look a day older than at the time she was to have been married. To lose the consciousness of advancing age is a great aid to retaining the physical attributes of youth. It has often been noted that people who habitually think constructively and are mentally active and alert, retain the physical characteristics of youth much longer than do those who think destructively about themselves and things in general. Discontent, worry, sorrow, sinful living, envy, hopelessness, resentment, self-pity—these are what put wrinkles into faces, take the luster out

of eyes, and sap the strength from bodies.

"I will restore to you the years that the locust hath eaten" is no mere poetical effusion, it is a great spiritual fact. Truth can and does remove the ugliness of old age, it increases longevity and decreases the number of ailments associated with advancing years. I know many beautiful women who are well advanced in years, and the transforming agent is not the skillful use of cosmetics or the practice of health dieting; it is the beauty of spirit irradiating the physical body.

★ ★ LIVE IN the eternal now; there is nothing else. God is—not was or will be—and God is expressed only by man. If you can imagine God weak, blind, uncertain in His movements, powerless to retain facts, incapable of energetic, healthy activity, then you can and will lose your faculties with advancing years. But to the extent that you hold in consciousness the fact that you are the living expression of your Father-God you will retain those attributes of perfect man which are the only attributes known to Divine Mind. There should be no "tragic fifties" when men and women look with yearning and despair on the vitality of youth and its capacity for enjoyment and work. If it seems that you have reached that stage and are thinking of the past that can never be retrieved, the sovereign remedy if you desire to "stage a comeback" is to learn and understand that there is no past nor future but only the eternal now, and that man created in the image and likeness of God *is* perfect—not was nor will be.

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.

—THE PSALMIST

MAN THE REAPER

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" . . . "For as he thinketh within himself, so is he."

BY VERA EYTON WAVELL

DO YOU WANT a brief and infallible recipe for happiness, health, love, and general well-being?

Then read what Paul says in the 7th verse of the 6th chapter of Galatians. In simple words he instructs us how to manifest all good, as well as warning us how to avoid placing ourselves in bondage to error of any description.

Here is this precious recipe: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Thus, with clear-cut precision, does Paul expound the spiritual law of cause and effect, which like all law can be counted upon for definite results. Add to the quotation already cited the reference to man embodied in the 7th verse of the 23d chapter of Proverbs. It reads: "For as he thinketh within himself, so is he," and if you give consideration to it you will comprehend how the law of cause and effect is put in operation.

You son of God who read these words, you are the operator! Your ideas are the seeds you sow in consciousness. You it is who by your active, formulative, and sustained thinking upon them—thought being your inherited creative power—cultivate these seeds until they appear as visible, tangible conditions in your life. Who but you, the sower, should reap the harvest you planted?

★ ★ MAN THE REAPER! Is your harvest one of bitterness, of thistles? Would you change it? You can. Do what the farmer does when he finds he has planted the wrong seeds in the physical sod. As soon as the first tiny shoots appear and you are able to recognize them for thistles, uproot them—even if you have allowed them to come to maturity. It is never too late. Pull them up by the roots, make room in the good earth of your consciousness for those ideas which produce only a good and beneficent crop. Plant seed thoughts of love, intelligence, health, and abundance, think about them actively and constantly and you will reap a divine harvest.

For such is righteous and Godlike sowing. By practicing it we become conscious of our own Godlike creative nature and power. We produce good and recognize that we are doing so. We thus make of ourselves a positive force for good, stimulating our individual spiritual progress and consciousness as well as that of the world at large.

It is a beautiful and just process. We shall gladly admit this when we have firmly achieved the understanding that it is by our own free selection of the kind of thinking we habitually indulge in that we operate the law of cause and effect and that the product in our mind, body, and circumstances is exactly in accordance with the type of our thinking.

★ ★ THIS RENDERS us the designers and builders of our own destiny. What an encouraging thought! Let us emphasize it. Thought is the creative instrument, and we are all thinkers like unto our Father, God, with whom we are one and from whom we have inherited power and perfection similar to His. But God thinks perfectly at all times and therefore creates perfectly, while we allow ourselves to become sense conscious and to think sensually; that is, in terms of the knowledge we have ac-

quired through outer-world impacts and experiences, which are all of the sense quality—impermanent, changing, and unreal, since they are not of Spirit. However, we have free will and need only lift our thoughts back to the spiritual realm that is our real habitat to create spiritually and perfectly.

When we do this we experience only the constructive, harmonious effects of the law. We cease to suffer the salutary lessons of apparent error that we bring upon ourselves by wrong thinking and doing, for we no longer need them; we no longer have to be urged by the desire to escape pain to think and do righteously.

They really are lessons, though many in bondage to negative conditions complain that because they do not remember the error that explains their suffering the salutary educational value of the lesson it is meant to teach is nullified.

Suppose we do not remember our mistakes of the past, either in this or a past incarnation! Is that surprising? Do most of us mortals remember what happened in infancy? No. But the real, permanent, spiritually thinking man does; for everything that ever happened is recorded in universal Mind and in its individualized offshoot in man—not in man's personality, in the human, Adamic part of him, but in his individuality—and therefore the lesson of reaping what we have sown or of experiencing the effects of the causes that we have set in motion, is potent, whether mortal man remembers the causes or not.

★ ★ THE LAW of cause and effect is primarily a teacher. It teaches us to discriminate between the real and the unreal, between harmony and discord, and between right and wrong. It teaches us that if we touch fire we shall suffer the logical result of being burned; that if we torture another in body or soul we shall—in

this incarnation or another—be called upon to endure the equivalent degree of pain we have inflicted. The fact that we do not remember the misdeed (having not as yet cultivated the faculty of such memory) does not affect the working of the law.

No. Law is law, and as such it cannot be turned aside or broken.

In this very inflexibility, however, lies our salvation from all error and from all discord. Let us co-operate with this great spiritual law by thinking and functioning as the spiritual beings we really are. Let us, in short, repent and resume our true spiritual consciousness by the light of which sense living and its errors will be impossible to us and all our suffering will be dissolved. The lesson that was necessary to teach us to avoid planting seeds of cruelty, injustice, or any other negativity will no longer be required, for being spiritually conscious, we shall live spiritually and lovingly and thus become reapers of a crop of harmony and divine well-being.

Let us not commit the irreverence of attributing to God, our loving Father, the responsibility for our weak body, our unhappiness, our lack, but let us realize that we alone are responsible for our well-being or our sorrow. If we have crashed through life ignoring the rights of our fellow men, inflicting pain, grasping pleasure at whatever cost to others, refusing to hear and respond to the appeal for aid, and belittling the perfect idea of God that we are—then we have sown the seeds of wrath, and a harvest of wrath is what we must expect to reap, unless we grasp redemption by the achievement of spiritual consciousness and all that goes with it.

★ ★ LET NO MAN complain that he lacks free will. Henley has truly said, "I am the captain of my soul," and this is true of us all. We may choose what we shall think, what we shall do, and what we shall be. The way

is easy and the burden light. It is the way of love, the love that is the fulfilling of every law. The man who demonstrates it demonstrates brotherhood in its universal sense and is beyond the need of disciplinary lessons, for by the uplifting of his consciousness to spiritual realms he automatically practices harmlessness and actively exercises good. Such a man is a true son of God and an executive on earth of the Most High. He is the reaper, here and now, of sublime and perfect good.

PEACE

How judgest thou
Who canst not tell
The heights or depths
That stand
'Twixt thee and peace?

Go thou and know
That all the wars that ever raged
To bring men's minds to justice
Are but a chaff before the wind,
Blown into nothingness.

For God, whose holy arm
Is stretched above the earth
(Waiting till men shall cease their
warring),
Is ever mindful of His own.
And when in their despair
Men turn to Him,
He satisfieth all their souls;
He, only, giveth peace.

—S. M. RUNDLE

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outline prepared and copyrighted by the Council; both are used by permission.

Lesson 5
Nov. 1, 1936
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UNITY AND INTERNATIONAL SUBJECT—*—Law, Love, and Temperance* (International Temperance Sunday).—Rom. 13: 1-14.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there

be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we *first* believed.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

GOLDEN TEXT—*It is good not to eat flesh, nor to drink wine, nor* to do anything *whereby thy brother stumbleth.*—Rom. 14:21.

SILENT PRAYER—*I acknowledge but one power in my life, the good omnipotent.*

The one power has many forms of manifestation, ranging from perfect goodness to the entire negation of goodness that constitutes evil. Through aspiration and will man becomes conscious of the one power, which he proceeds to express according to his bent. In the higher ranges this power, intelligently directed, effects a complete transformation of man's life and character.

The first aspect that we encounter is the power of the law. The rewards for keeping the law of life are definite and tangible. Temperance is above all the law of life for the body. False appetite is a sign that a lower power has usurped command, whereas control of the appetites places man in subjection to what is higher. Complete self-control is proof of a high degree of power wielded by man over himself. To gain this he must learn obedience, without which he can never hope to be his own master.

False appetite is an octopus that tends to fasten itself

upon the man who allows himself to sink into negation and become a prey to inferior thoughts and impulses. To be safe from its attack he needs to rise to a consciousness above that in which falsity is active. The octopus lurks in water (negation), but the rarer medium of air is free from its menace. Appetite, of itself, is a constructive force, but it must be exercised in wisdom and brought under control of the will before it can become permanently helpful to man.

To be a spare eater and an abstainer from intoxicating drink is to have self-dominion in the physical appropriation of substance. Before this can be done there must be the habit of temperate thinking also. Intemperate thoughts defeat man as surely as intemperate conduct. The "ordinance of God" enjoins upon us thoughts of what is true, honorable, just, pure, lovely, and of good report, therefore the temperate man brings his mind into subjection to this law and obeys it willingly. Thoughts of what is untrue, dishonorable, unjust, impure, ugly, or of evil report cause us to resist the power or withstand the ordinance of God. Negative thinking results in negative expression in body and affairs, and the one who drifts into an undesirable mental atmosphere soon or late reaps a harvest of physical ills and a life otherwise warped out of normal balance.

The highest power that man is capable of exercising is love. To be subject to love is to be on the road to freedom. Love frees us from fear of its object. "If thou do that which is evil, be afraid," but he who does good is without fear.

Put negatively, love works no ill to our neighbor. What is more to the point, it works good always. First it produces good will, the herald of the Christ consciousness in the heart of man. Furthermore it contains in itself all the commandments that one is enjoined to keep in the letter. Adultery, murder, theft, covetousness, all are im-

possible to him who loves what is true, honest, just, pure, and good.

Humility is a third aspect of power that one does well to develop. True humility has in it nothing of the servile attitude that betrays powerlessness, but is the badge of understanding of God and of one's relation to the infinite plan.

To render to all their due is not an easy task, but in the Christ consciousness we know that we owe no one anything but love. Knowing this, we are able to pay our debts in the true coin of the realm. Sense consciousness however tells a different story. Under its spell we desire to render hate for hate, misunderstanding for misunderstanding, blow for blow. Payment in kind is in order only when both creditor and debtor are established in the Christ Spirit.

We owe fear to none, for fear is the acknowledgment of defeat. The counsel of Jesus "Fear him who is able to destroy both soul and body in hell" manifestly refers to the sense consciousness personified for the sake of emphasis. The power to destroy both soul and body is wielded by each man over himself alone. The overcomer is fearless and courageous. "He that feareth is not made perfect in love," the highest power that man can exert.

Love inspires faith, and these two qualities make the strongest possible combination in the mind and heart. Without confidence in another there can be little love for him.

Alertness is another of the higher powers into which we come through realizing our I AM dominion (putting on the Lord Jesus Christ). The night of ignorance is far spent and the day of understanding is at hand. "Already it is time for you to awake out of sleep" and become aware of the abundant life in Christ. As we subject ourselves to the high power of the creative word, we put away erroneous thought habits, and look to Divine Mind,

the source of all wisdom, for our inspiration (put on the armor of light).

QUESTIONS

1. How is the one power awakened in man?
2. What phase of the divine law applies especially to the body?
3. To live in divine order, in how many respects should man be temperate?
4. Name the highest power that we are capable of exercising.
5. What other aspects of the one power are brought out in this lesson?

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Lesson 6 UNITY SUBJECT—*Righteous Desire.*

Nov. 8, 1936 INTERNATIONAL SUBJECT—*The Christian Warfare.*—Acts 19:8-12, 18-20; Eph. 6: 13-20.

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8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.
9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.
10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.
11. And God wrought special miracles by the hands of Paul:
12. Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

18. Many also of them that had believed came, confessing, and declaring their deeds.
19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.
20. So mightily grew the word of the Lord and prevailed.

13. Wherefore take up the whole armor of God, that ye

may be able to withstand in the evil day, and, having done all, to stand.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

15. And having shod your feet with the preparation of the gospel of peace;

16. Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one.*

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18. With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

19. And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel,

20. For which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*I desire to fight the good fight of self, and to win through to consciousness of eternal life.*

Lesson 5 dealt with higher aspects of the one power and considered the ways in which man may increasingly express them. Love is the highest power that man can express, but back of love is desire for perfection, his most powerful impulse. The desire to unite oneself with the objectification of one's highest and best conception of life is the conscious of unconscious desire of every living being. Complete oneness is the consummation of love.

Ephesus means "desirable," and Paul (Truth) preached and taught so long in that city that the inhabitants of Asia, both Jews and Greeks, had an opportunity to hear the gospel. Asia represents the within, and the Jews and Greeks symbolize the religious and the intellectual thoughts of man, respectively. Every one wishes to succeed in his life expression, hence this desire may be

said to be universal. The rules that insure success in life are set forth in the text of this lesson.

In some cases the hardships that one meets seem out of proportion to one's present deserts. Ambition or the passion to excel is sometimes high in youth in cases where the capacity to realize it immediately is comparatively low. Where ambition thus exceeds ability, desire in the heart sets in motion a round of circumstances looking toward fulfillment, but fulfillment is necessarily deferred, sometimes even until another incarnation. Meanwhile the ambitious one undergoes difficulties and hardships as he develops ability to realize his desires, of which he may lose sight in the meantime.

After Paul was forced by the opposition of the Jews to discontinue his preaching in the synagogue, he taught daily for two years in the school of Tyrannus ("tyrant," "sovereign," "ruling prince"). This statement signifies that in the spiritually awakening individual the word of Truth continues to work through the inner desires that attract the things of Spirit, even though he may for a time outwardly repudiate the higher messages of Truth because his preconceived, formal, established religious beliefs still hold such a great place in his thought.

To realize the desire to live successfully one must put on the whole armor of God, to borrow an obsolete figure of speech that is pregnant with meaning. Endurance is necessary to a soldier, and every one who aspires to win the good fight of self must be able to stand against whatever comes. "Stand therefore."

But before we can stand we must be prepared to meet adverse thoughts and overcome desires of low quality. To overcome desire in its sense form (to fight with beasts at Ephesus) we need adequate equipment. First we must have the inner strength that comes from being true in ourselves. The loins represent strength in man, and to gird them with Truth is to have the strength of conviction

that nothing but devotion to Truth can give.

The breastplate protects the heart, out of which spring the issues of life. As Truth is the bulwark of man's inner strength, so the habit of holding right uppermost in thought and act is the strongest bulwark one can erect against adverse thoughts and acts from without. Right motives and right desires enable us to stand adverse criticism, misunderstanding, contempt, misjudgment, and meanwhile to maintain our standards unchanged. No one can overcome us so long as we are aligned with Truth.

To be loyal to Truth and conscious of being right with God are both necessary parts of our armor in the fight to win through to eternal life consciousness. These states achieved, we look forward to the active work we are to do. Our feet must be ready to follow the Way. To prepare for active expression of the Christ Spirit we cultivate a consciousness of peace. The gospel of peace is the good news that we speak to every cell of the body, every thought of the mind, every desire of the heart.

Doubt and fear are the chief enemies that man must meet and conquer in his fight to live successfully. Against them there is no shield so adequate as faith. All doubts and fears lose their point and fall harmless before strong faith in God.

No one can be "saved," in the sense of achieving conscious oneness with Spirit, until the intellect is transformed and made to express spiritual Truth. The "helmet of salvation" is the transforming, protecting power of the spiritualized intellect engaged in mapping out man's life and supplying an interpretation of all that concerns him in terms that convince him of the worth and underlying purpose of all expression.

The "sword of the Spirit" is the word of God, with which we carve out our destiny. The rest of our equipment is defensive, but the sword is the weapon with which we attack life. Sir J. Arthur Thomson's translation of the

1st chapter of the Gospel of John renders the Greek *logos* by "Mind" and not by "the Word," thus: "In the beginning was the Mind and without It was not anything made that was made." This rendering may have inspired the statement in a recent book: "That is the mystery which pervades all human life, the mystery of the mind's desire—a desire which is a prophecy of man's further venturing in search of the truth, the best evidence that reason can find of his immortality from God to God."

QUESTIONS

1. What is the meaning of Ephesus?
2. Name one desire that is universal.
3. Does desire bring hardship upon us? If so, explain why this is the case.
4. Interpret the term "the whole armor of God" in its present-day meaning and application.

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Lesson 7 UNITY SUBJECT—*Divine Love under Hu-*
Nov. 15, 1936 *man Limitations.*

\+ + INTERNATIONAL SUBJECT—*The Heroism of Christian Faith.*—Acts 21:12, 13, 27-34; Rom. 9:1-5.

12. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.
13. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,
28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.
29. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
30. And all the city was moved, and the people ran together;

and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

1. I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit,

2. That I have great sorrow and unceasing pain in my heart.

3. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh.

4. Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises;

5. Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

GOLDEN TEXT—*Greater love hath no man than this, that a man lay down his life for his friends.*—John 15:13.

SILENT PRAYER—*I lay down my limited personal ideas of life so that I may gain eternal life in Christ.*

The city of Jerusalem represents the faculty of love in consciousness, and also the place of peace. Why there should be turmoil and strife in the heart of man instead of love and peace is a question considered in all ages but never answered convincingly by the natural man. The problem cannot be solved by limiting Truth. Instead the solution awaits man's realization of freedom to accept Truth.

The chief hindrance to our acceptance of Truth is our conviction that we have it already in our fixed religious be-

liefs (the Jews). These may be narrow in the extreme, but when we have always accepted them as the basis of conduct and our guide in living, we are inclined to hold fast to them rather than laying them aside for a broader conception. The Jews from Asia laid hands on Paul when they found him in the Temple fulfilling the law of Moses, making against him the vague charge "This is the man that teacheth all men everywhere against the people, and the law, and this place." The Jews from Asia represent man's inmost and therefore most tenaciously held religious convictions.

Our thoughts (the people) may have their origin not so much in original ideas in our own mind as in random suggestions from outside sources. Nevertheless when we make them ours by adoption we invest them with authority and do not allow them to be disregarded.

Our rule of action (the law) may become invalid under new conditions, but the eyes of sense do not easily see this fact. Wherever the natural man stands on any subject, especially religion, his stand is "this holy place" to him. He does not care to hear it questioned. But when the broad Truth of the Holy Spirit (Paul) enters the mind, it begins to break down the wall of separation that in our ignorance we have built up. Its work is sometimes slow because of our failure to understand that desire may become a spiritual force. Trophimus, who accompanied Paul to Jerusalem, was an Ephesian, and Ephesus signifies desire; therefore Trophimus represents a thought or expression of desire in individual consciousness.

Desire as the innate urge toward expression is already in the body (temple), and the work of Truth (Paul) is not to introduce a foreign element into consciousness but to spiritualize consciousness by acquainting it with love and peace. Sense consciousness however cannot conceive of desire as a spiritual force, and seeks to stifle its expression. In so doing it shuts Truth out of the mind. Paul was

dragged out of the Temple, "and straightway the doors were shut."

Whenever Truth is on trial in our heart our subconscious thoughts are perturbed and discordant, as when "all Jerusalem was in confusion." When we resolutely determine to get to the root of our difficulties so as to be at peace with ourselves in our beliefs, we begin to set our thoughts in order. The chief captain of the band, with soldiers and centurions, ran down upon the rioting Jews and, taking Paul from them, had him brought into the castle. The chief captain represents man's will to know Truth and bring order out of the chaos of his undisciplined thoughts and traditional beliefs.

The two chains with which Paul was bound represent identity and action. Through his "I AM" man affirms of himself what he believes to be true but what is often true only in appearance. This is the chain of mistaken identity. He looks back over his past experiences (what he has done) in order the better to gauge his prospects of future achievement. None but himself can enter completely into a man's experience, for this record is of the inner man. Hence no one can tell accurately what another has done or what any special experience of his means to him. Opinion is biased always by the personal or individual viewpoint. "Some shouted one thing, some another, among the crowd." The chain of action binds the actor who realizes the import of what he does.

As we become assured of God as our sufficient strength at all times, we pass from a state of fear to a consciousness of impregnable strength. Paul was taken from the turmoil of the street into the quiet order of the castle. With God as our unfailing support we can speak the Truth without fear and with calm conviction. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit."

Although spiritual consciousness brings us into a real-

ization of strength and power, it does not at once transform our fixed religious beliefs and prejudices of long standing. Established as these are in the subconsciousness, they emerge again and again to be dealt with by us in our overcoming. We desire to keep our sense of reverence and awe and to capture again the inspiration that was ours when we embraced our childhood faith. All these "Israelites" we bring, in time, into the security of the Christ Spirit.

QUESTIONS

1. Name the chief hindrance to our wholehearted acceptance of Truth.
2. What is represented by the term "the Jews from Asia"?
3. What does the name Trophimus signify?
4. Paul was rescued from the mob by the chief captain of the band and brought into the castle. Interpret this statement metaphysically.

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Lesson 8 UNITY SUBJECT—*Truth Pursued under*
Nov. 22, 1936 *Difficulties.*

✦ ✦ INTERNATIONAL SUBJECT—*An Ambassador in Chains.*—Acts 28:16-24, 30, 31; Rom. 5:6-11.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.
17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:
18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.
19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.
20. For this cause therefore did I entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain.
21. And they said unto him, We neither received letters from

Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken, and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

6. For while we were yet weak, in due season Christ died for the ungodly.

7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him.

10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

11. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I am one with the power of the Infinite, and I acknowledge its might as the source of my strength.*

All men are equalized under the divine law, and those whose qualifications cause them to fall below the divine

standard are handicapped each in the amount of his divergence from that standard. Since the divine standard is perfection, which no one wholly expresses, every one is handicapped in some degree.

Metaphysically Rome ("strength," "might," "power") represents the head, in contrast with Jerusalem which represents the heart. Every one who is ruled by intellect alone is in bonds, because freedom is one of the issues of life that come from the heart, and until heart and intellect are conjoined man cannot be permanently free.

A certain measure of freedom however is inseparable from intellectual power. Instead of being kept under constant surveillance in Rome, Paul was allowed to dwell alone except for his guard. His time was spent in preaching and teaching both Jews and Gentiles. Truth, when it penetrates the fallible human consciousness, is received by the reasoning faculty and tested by its standard. Only what appeals to his reason is accepted by the intellectual man. Since reason is developed in proportion to understanding and cannot exceed it, and since understanding is a rare spiritual faculty, many are limited in reasoning power. The faith of the intellectual man is often negligible as far as spiritual Truth is concerned.

In his introductory remarks to the chief Jews residing in Rome, Paul stated the facts of his case clearly and truthfully, at the same time justifying himself. Instead of allowing ourselves to act only in accordance with what at present appeals to us as true, we sometimes feel it necessary to adapt newly conceived Truth to certain deep-seated religious ideas that we have long accepted without question. We are reluctant to give up old beliefs that we have loved and counted true. "Not that I had aught whereof to accuse my nation." Paul's "nation" had forced him to appeal to Caesar, and our old beliefs may likewise force us to try to reason our way out of our problems to a workable philosophy of life. "For this cause therefore

did I entreat you to see and to speak with *me*."

As long as we are dominated by the intellect we miss the point of the saving power of the Christ to dispel sin. If we are weak in understanding because of failure to instill Truth into the subconsciousness (the heart), we cannot hold ourselves poised in the Christ Spirit. "In due season Christ died for the ungodly." Those who get new light on Truth but who lose it immediately through lack of desire to follow it up and attain full enlightenment, are ungodly in the sense that they live outside the Christ consciousness, which is the health of man's body, soul, and spirit.

An ancient hymn credited to Saint Patrick has as its concluding couplet, translated from the Latin original, the following:

"The Lord is health, the Lord is health, Christ is health;
Thy health, Lord, be ever with us."

Salvation is health of mind and soul, just as physical wholeness is health of the body. The Christ life is the saving grace that effects man's threefold salvation when once he becomes reconciled to God and willing to merge his personal will with the divine will. He is then content to wait upon the divine will until he is able to discern it.

The pleasures of the intellect are of a high order, and for this reason those who are ruled by the head do not always realize that they are in bondage. They grow to be fond of their chains, and consider themselves blessed with an unusual measure of freedom.

To be saved through living the Christ life is man's transcendent privilege, but to live joyously in Christ is possible to him also. Christ-founded joy is greater than any mere intellectual delight that man can know. "We also rejoice in God through our Lord Jesus Christ."

Joy reinforces the springs of our strength. When we are reconciled to God we are restored to harmony with our divine source, and when we are at one with Divine Spirit our whole being is suffused with the joy of the

Lord. Strength and joy are the true expression of our being when we have left behind us the limited personal consciousness and come into the freedom of the Christ. We then find our chains falling away from us, and our servitude to prejudice, misunderstanding, and the materiality of intellect is at an end.

QUESTIONS

1. What in this lesson is represented by Rome?
2. How does one realize freedom in oneself?
3. What is the highest authority of the intellect?
4. What are the limits of man's reasoning powers?
5. Who are the "ungodly" for whom "in due season Christ died"?
6. Explain how we are reconciled to God and saved by the Christ life.

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Lesson 9 UNITY SUBJECT—*Influence.*

Nov. 29, 1936 INTERNATIONAL SUBJECT — *Christian Brotherhood.*—Phile. 4:20.

4. I thank my God always, making mention of thee in my prayers,
5. Hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;
6. That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.
7. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
8. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
9. Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:
10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
11. Who once was unprofitable to thee, but now is profitable to thee and to me:
12. Whom I have sent back to thee in his own person, that is, my very heart:
13. Whom I would fain have kept with me, that in thy be-

half he might minister unto me in the bonds of the gospel:

14. But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;

16. No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

17. If then thou countest me a partner, receive him as myself.

18. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account;

19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

GOLDEN TEXT—*There can be neither bond nor free . . . for ye all are one* man *in Christ Jesus.*—Gal. 3:28.

SILENT PRAYER—*I realize that in Christ alone all men are created free and equal.*

Influence is the sway that one man exerts over another either silently by force of character or by means of reasoning, persuasion, or threats. Influence may thus be as various as the tenor of mind of the one who, consciously or unconsciously, makes use of it to gain his ends. Today's lesson furnishes an example of Paul's influence, consciously used in behalf of one of his converts to the Christ faith.

In the practice of Truth as well as in the meeting of material problems it is sometimes wise to approach a question requiring solution by a side door instead of direct frontal attack. Paul first establishes a common ground of good fellowship on which to meet Philemon, with the statement "I thank my God always, making mention of thee in my prayers." To know that we are remembered in prayer brings a warm glow of appreciation and a sense of fellowship that no mutual conviviality in the sense world

can equal.

Faith held in common is a bond strong enough to bear the weight of conscious influence. Paul reminds Philemon of the latter's faith "toward the Lord Jesus, and toward all the saints." Living faith must move in some direction. Faith toward the Lord Jesus describes Philemon's outlook on life as an individual and his expectation of strength from the overguiding will and power. Faith toward all the saints is the Christ consciousness applied to social service. To hold that a fellow seeker will succeed in his quest is a decided aid to him in attaining success. If our friends believe in us, we gain confidence in ourselves. This is implied in Paul's prayer for Philemon, "That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ."

Praise and appreciation are concomitants of influence, and Paul acknowledges both in his summing up of Philemon's practice of brotherhood. "I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother." One who has been uniformly thoughtful of others in the same faith can scarcely fail to take the same degree of thought for still another brother, the former slave Onesimus.

As a leader and teacher of the Christ principles, Paul had authority to order his convert Philemon to do his duty; that is, to love Onesimus and forgive him all that he had done against him. Paul reminds Philemon of this right in order to contrast it with his appeal on the ground of love. Admitting the negative points that offset his appeal, namely his old age and the fact that he is a prisoner in Rome, Paul uses them to emphasize his plea for his "child," the younger follower of the Christ and his "very heart."

Paul had developed and learned to express a high degree of divine love. Philemon ("loving," "affectionate") was doubtless deeply attached to his teacher, for

Philemon represents a thought that belongs to the love nature in man and that becomes devoted to the Christ Truth. This thought is established in substance and power (Philemon being wealthy and influential).

How far the conscious use of influence by one person over another is justifiable is a question. Free will should never be inhibited or restrained in the natural man unless it leads to lawlessness. On the other hand, to influence another to forgive offenses, to return good for evil, love for hate, and otherwise to follow the way of the Christ is not only legitimate but highly commendable. The great teachers and prophets have always sought to influence men to catch a clearer vision of Truth and to follow that vision. Their efforts have been to inspire men toward goodness of their own free will. Compulsory goodness is without merit to the doer, since it is not truly his deed.

In appealing to Philemon on the ground of the brotherhood of man, Paul proved himself to be in possession of the universal or Christ consciousness. That the man of wealth and influence should accept as a brother a runaway slave who was returning as a penitent, shows the power of the Christ ideal to transform the hearts of men and command their allegiance. "No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee." If brotherhood is not enough, there remains partnership. Paul claims Philemon as his partner in the business of expressing Christ.

To remove every lingering trace of resentment from the thoughts of Philemon, Paul obligates himself to make good any injury or loss caused by the former slave to his master. Without stressing the point unduly, Paul then mentions Philemon's spiritual debt to himself as his teacher and asks repayment in kind. Altogether Philemon, unless he renounces his faith, is left by Paul's appeal without recourse against his erring slave. The law of love is shown to be the way of complete forgiveness and restoration.

QUESTIONS

1. Does prayer influence directly those for whom we pray?
2. What is meant by the term "the faith which thou hast toward the Lord Jesus, and toward all the saints."
3. Is it better to appeal to another on the ground of love than to assert any authority one may have to exact obedience?
4. To what extent is the conscious use of influence by one over another justifiable?

I WALK NEW WAYS

I walk new ways and yet my feet are treading
The same paths that they trod in olden days.
Firmly I take each step, surely, securely,
Since hand in hand with God I walk new ways.

No longer need I move midst storm and chaos;
New strength brings order with its harmony.
I touch love's harp string softly, and the melody
Responding is my life-door's golden key.

I see new beauty in the wondrous dawning,
New splendor in the setting of the sun,
New joy in olden tasks, since love is master,
New recompense in rest, when day is done.

On life's bright road the wingéd feet of Spirit
Fly swift and free. With God, I walk new ways;
And still my erstwhile earth-bound feet are treading
The dear, familiar paths of olden days.

—BERTHA FORD SIMMS

MY PRAYER OF THANKS

Words by
MAY BARNES WIGHT

Music by
FRANGKISER

1. I thank Thee, Lord, for love that dwells In ev - 'ry friend-ly heart.
2. I thank Thee, Lord, for feet that walk Up-on Thy pathway bright;

I thank Thee for the full - er life Of which I am a part.
For hands that work and give and serve And bear a torch of light.

I thank Thee, Lord, for beau-ty, For eyes to see it all;
I thank Thee, Lord, for glad-ness That cheers me all the day.

For ears to hear Thy whisp'ring voice When comes Thy still, dear call.
I thank Thee most of all for Christ, Thy Son, the Truth, the Way.

DAILY BREAD

By Irene Stanley

On the supper table's damask spread
Are fragrant loaves of fresh-baked bread.
What are the thoughts of the busy wife
As the slices fall from her flashing knife,
As she takes her place at the table's head
And offers thanks for the staff of life?

Does she think of those who have had a share
In bringing her dear ones this golden fare
Before its ingredients crossed her sill?
Does she think of the oven maker's skill,
Of the farmer's and tradesman's watchful care,
Of the flour that came as wheat to the mill?

Back of the nourishing bread in her hand
Does she feel the pulse of the springtime land—
"First the blade" from the sprouted seed!—
Does it give her vision and will to feed
With the bread of life God's hungry band?—
Ah, if it does, she is blest indeed!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I daily praise the Spirit of light for my ever-increasing wisdom.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

Your attention is called to the opportunity to gain health and prosperity by joining with us in concentrating your attention for a few moments each day on our Health Thought and our Prosperity Thought, given in UNITY every month.

We have been shown that the promises of Jesus Christ are based upon metaphysical scientific laws and can be proved true by any one who will test them. To this end the Silent Unity department of our work was instituted and has been in continuous activity for nearly half a century. Thousands of people the world around observe the periods of silent prayer, and that they get results is evidenced by the testimonials of healing and prosperity that appear every month in this magazine.

Jesus Christ still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer. The promise was not an idle one that He would be with those who have faith in Him. "Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you."

His body disappeared from our fleshly eyes, because He raised it to its true place in the ether; but He can make His presence felt to any one who looks to Him for help. "For where two or three are gathered together in my name, there am I in the midst of them."

If but two persons agree in their prayers and thoughts about Jesus Christ and His power to help, by sympathetic soul unity He instantly responds. "Again I say unto you, that if two of you shall agree on earth as touching any-

thing that they shall ask, it shall be done for them of my Father who is in heaven."

Jesus did not go to a far-away heaven, there to abide to the great day of His Second Coming. He explained again and again, in language that any one who has even a slight understanding of the interrelation of spirit, soul, and body may comprehend, that He would continue to exist in the etheric, or four-dimensional realm that He called the "heavens." He appeared after His crucifixion to five hundred at one time, and to many others: notably Paul, whom He converted by talking to him out of the ether. This all confirms His promise "Lo, I am with you always, even unto the end of the world."

The work of Silent Unity is based upon the dynamic spiritual power of many persons' being united in prayer, with Jesus Christ as the focal point through which we reach the originating God-Mind. The present race consciousness makes a mediator imperative, and we accept the claim of Jesus: "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day."

Our thoughts and words are the tools with which we build soul and body. "Every idle word that men shall speak, they shall give account thereof." So we use words to concentrate our mind and unify ourselves in the Christ Spirit. We live in a universe of ideas that respond instantly to our thoughts. We are therefore surrounded and saturated by Spirit, waiting upon our dynamic words. It is given to us to lift ourselves up, "as Moses lifted up the serpent in the wilderness," or to remain in negative submission to the things of the fiery serpents of sense.

Words of praise give efficiency and increase to whatever they are applied. The Silent Unity healing thought for this month makes praise paramount. Write this heal-

ing word on slips of paper and pin them where you can see them, and at intervals during the day close your eyes for a few moments and silently say,

"I daily praise the Spirit of health for restoring me to wholeness of mind and body."

Unity literature explains in detail how our thoughts and words mold omnipresent substance and make the visible things. It is by our thoughts that we deny the presence of supply and in the ether substance thus make vacuums that snatch away our visible substance. If you want prosperity, begin right now to praise God's omnipresent substance. God is Spirit, and His substance is always present in abundant ideas of plenty.

So praise the God of plenty silently and aloud, in these or similar words:

"My perpetual praise is poured out to the God of plenty, and I am grateful for prosperity."

HEALING THOUGHT

I daily praise the Spirit of health for restoring me to wholeness of mind and body.

PROSPERITY THOUGHT

My perpetual praise is poured out to the God of plenty, and I am grateful for prosperity.

USE FROM NOVEMBER 20 TO DECEMBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ IT IS A great comfort to know that you are praying with me. The sudden sharp pain in my side that hurt so if I moved or breathed, has entirely disappeared. You may discontinue your prayers for that condition. I am most grateful.—*G. G., Georgetown, Mass.*

■ ■ I HAVE much to be grateful for since I turned to Truth. Last February I had a felon on my ring finger, and as the doctors failed to aid me I wrote to Silent Unity for prayers. The next morning all pain disappeared. Every one seemed to think that my finger would be disfigured, but it is not. I know it was a healing from God.—*Mrs. E. G., Stover, Mo.*

■ ■ NOT LONG ago my husband wrote to you asking you to pray that I might be healed. I was ill in bed and the doctors said that a serious operation was necessary. Soon after Mr. H—— had written I began to gain strength, and the day I was to go to the hospital I got out of bed fully recovered, without an operation of any sort. I am so thankful to God for His goodness and mercy. —*Mrs. J. E. H., McAlester, Okla.*

■ ■ I AM HAPPY to tell you that about five weeks ago I had an X ray taken of my shoulder. The calcification in the tissues is entirely gone, and I have the entire use of

my arm and shoulder after eight months. How I praise God and thank Him and Silent Unity. My physician says that never in his experience has he known of a case like this to heal completely, as mine has. I am inclosing a love offering with my blessing.—*Z. R., Los Angeles, Calif.*

■ ■ SOON after I wrote to you for prayers for my eyes there was a noticeable improvement, and in three days the healing was complete. The message in your letter was both helpful and strengthening. Your response to appeals for aid are so loving and unselfish that I know you must have your reward. I pray in gratitude that all peace, joy, beauty, plenty, and the fullness of God may be yours.—*C. D. P., Toronto, Ont., Canada.*

■ ■ MY EYE is still improving. Six months ago I could not see anything with that eye; now I can see things very much better. I can even read headlines in the paper. I am convinced that my eye will soon be perfect. I am most grateful for your prayers and encouraging letters.—*T. A., Eustis, Fla.*

■ ■ SEVERAL weeks ago I was in the hospital ill with stomach trouble. I was to have an operation, but I sent you a special delivery letter when I heard the news. Immediately I began to feel better, and in two days' time I was able to come home without having been operated upon. I am just about well, so you may discontinue your prayers for me. Your prayers were a mighty help to me, and I am most thankful to you.—*E. D., Hartford, Conn.*

■ ■ IT HAS BEEN over a year since I first wrote to you for help and began reading and studying your literature. What wonderful things God and Unity have done for me! I was a chronic invalid, took medicine every hour of my life, was in bed two or three days a week and sometimes a week at a time. Thanks to you and to my Father in heaven I have been healed. I have not taken a drop

of medicine, not even a physic, for over a year. Every one, including my husband and my family, thinks it is marvelous, the change that has come over me. God has blessed me in every way, and my earnest prayer is that I may be worthy of all my blessings. May God bless you all.—*Mrs. W. A., Camden, N. J.*

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FILLED WITH PLENTY

■ ■ YOU WILL be pleased to know that my affairs are very much improved. We had quite unexpected help in paying off one of our mortgages. Then some money came from England that enabled us to pay the biggest of our debts, and now I have started permanent work. I am sure it is a direct answer to prayer.—*R. J. S., Welshpool, W. Australia.*

■ ■ I WROTE to you some time ago for prayers for the betterment of our financial condition. It is with joy and thankfulness that I report the improvement in our affairs through your help. Your letters have done so much for our encouragement, and I am convinced of the power of prayer. I am most grateful for your help in our need. —*H. W., Chicago, Ill.*

■ ■ I CANNOT begin to tell you how grateful I am for your prayers. Things are working out so much better in our affairs, especially in our business, where last year everything seemed to be lost. We are very thankful. We know that our good comes from God and that your help has proved invaluable.—*M. S., San Francisco, Calif.*

■ ■ A FEW WEEKS ago I lost my position. My family and myself were much upset and worried and wrote at once for you to pray that I might be successful in securing something else. Several days ago I succeeded in getting a very good position with a firm that I am glad to be connected with, and I know that I will be successful.

I know that I was led to this position through your prayers and those of my family, and I am unable adequately to express my thanks. God bless you all.—*E. C. S., Saginaw, Mich.*

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HE SHALL HAVE ABUNDANCE

■ ■ I AM WRITING to express my thanks for all the good you have done me. Several months ago I was out of work and sent for a prosperity bank. After using the bank drill I began to get a little extra work and before the month was up I had more than I could take care of. I know it was my faith and the use of the daily drill that helped me. I am very grateful.—*S. J., Elm Grove, W. Va.*

■ ■ I HAVE never yet had a prosperity bank without experiencing some great good while the drill was going on. This time it was a raise in my husband's salary, and it comes just in time to help us realize our dream of placing our boys in a good school. Just the amount of the raise was needed to help us pay for the school expenses, and thanks to God, Unity, and the prosperity bank drill, it has materialized. May God bless Unity and its holy work.—*Mrs. G. A., Mobile, Ala.*

■ ■ DURING MY seven weeks' use of the prosperity bank drill there have been so many blessings coming my way that I have continually rejoiced. The past week I received my contract for the next school year, with a nice increase in salary. But the greatest blessing of all is the increased understanding of the omnipresence of divine supply that meets my every need.—*E. H., Portland, Maine.*

■ ■ THE PROSPERITY bank drill has brought wonderful results. My business has picked up, and my dividends have increased. I feel so blessed in my good, and I praise

God and Unity for that good and for all my blessings. —*L. O., Detroit, Mich.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ WITH A HEART full of joy and added Christian experience I am mailing Lesson 2 to you. Your annotations on the last lesson were especially helpful. Several questions that had been bothering me were answered, and from this I have been led to know that it is not necessary to be constantly asking questions; for in due time that which we seek to know will come to us. I bless all the workers of Unity as well as all humanity, and rejoice to know that so many are turning to Unity for instruction in things of Spirit. Were it not for the understanding I have of Truth, this would be indeed a trying time for me.—*C. C. R., San Antonio, Tex.*

■ ■ I ACKNOWLEDGE with thanks the receipt of your fine letter, also the inclosure of the corrected paper on the chapter in *Lessons in Truth.* I read and reread both the letter and the paper, and I get a great deal from them. I am not sure just how much I have attained, but to me there is coming a definite understanding, an appreciation that I did not have before. I thank you and pray God to bless you. I am inclosing a love offering to help with the work.—*M. H. B., Houston, Tex.*

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MY HELP COMETH FROM JEHOVAH

■ ■ I AM INCLOSING a money order to renew my subscriptions for *Weekly Unity* and *Unity Daily Word.* I would not be without either of these little magazines as I find them both very helpful in my daily life. As time goes on I find more and more people interested in Unity literature, and it is always a firm foundation for friendships. I sincerely pray that your work may prosper in-

creasingly as it is greatly blessed.—*J. M., Salisbury, S. Rhodesia, S. Africa.*

■ ■ INCLOSED please find one dollar for my subscription to UNITY magazine. I cannot be without it in view of all the joy and comfort I get out of reading it. No matter how downhearted I feel, I can turn to UNITY and be lifted up and see new hope and God's ever-present love. May God bless you all.—*M. Z., Plainfield, N. J.*

★ ★ ★

HEARKEN UNTO ME

■ ■ IT IS impossible for me to tell you all the good I receive from your teachings. I find Jesus Christ so real—He guides me in everything I do. I have had many demonstrations of God's wonderful help. I know that He keeps me calm, and I trust and have faith in His goodness. —*H. I. G., Plainfield, N. J.*

■ ■ I AM DEEPLY grateful for divine guidance in my family and business affairs, and I give all the credit to the Father. I seek constantly to work through His inspiration, and my life and business have always been consecrated to His service. I thank you for your loving interest and help. —*B. P. W., Bayside, N. Y.*

★ ★ ★

HE IS MY REFUGE

■ ■ WHILE your prayers for the relief of my financial problems have assisted me very much, I also find there is a decided improvement in my physical condition. The rheumatism that has been something of a discomfort has been growing less and less each day. It will soon be gone, I know. For this and for many other blessings I express my sincerest gratitude.—*M. W., Los Angeles, Calif.*

■ ■ I WANT to thank you at Unity for the great good you are doing and the joy you are bringing to many thou-

sands. I can truthfully say that without the help and love I have received through the study of the Unity teachings life would have had little to offer. As it is, after two years of Unity in our lives we are healthy, happy, and prosperous, and I hope better neighbors and friends.—*M. C., Sacramento, Calif.*

★ ★ ★

UNTO US A CHILD

■ ■ OUR BABY girl arrived some weeks ago. I experienced almost no pain at her birth. She is in perfect health, and I want to thank you for your wonderful help. I am inclosing a love offering.—*Mrs. H. J., Madisonville, Ky.*

■ ■ YOUR PRAYERS before my baby's birth were a wonderful help. The doctor had told me I could not have a child normally, but my baby was born without an operation being necessary and is in every way a perfect child. I am very grateful for your help.—*Mrs. G. A., Shanghai, China.*

■ ■ I WANT TO write to tell you that I have a lovely baby daughter. She weighed eight pounds and fourteen ounces at birth. She is a lovely child. I am more than thankful that I had the help of Silent Unity during my pregnancy and confinement.—*Mrs. C. E. M., Seattle, Wash.*

★ ★ ★

FATHER, I THANK THEE

■ ■ I AM VERY grateful for your prayers. Whenever I write you for help I get almost immediate results. God bless your work and all Unity workers.—*P. P., Chicago, Ill.*

■ ■ I THANK you for all the happiness and prosperity that I have enjoyed this year. It is due entirely to your remarkable philosophy.—*A. G. G., Milan, Italy.*

■ ■ I THANK you all from the bottom of my heart for your prayers, which have done me much good. Words cannot express my gratitude. I had quite a few worries, and through your prayers they were all cleared away and God blesses me in every way. My employers are very kind to me, I have good health, and I am very happy. Your help has done wonders for me, and may the heavenly Father bless your continued good works.—*V. E. W., Badulla, Ceylon.*

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GIVE UNTO THE LORD

■ ■ I GIVE a tenth each month to our heavenly Father, and I never know what it is to be without a dollar. God bless you all and your noble work.—*C. H., Brookline, Mass.*

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STUDY TO BE QUIET

■ ■ I WROTE to you for prayers that I might satisfactorily pass a summer-school course and examination. I am happy to tell you that I was successful. The morning of the examination my mind was clear and alert, and I felt no nervousness. I am very grateful for your help. —*M. T., Philadelphia, Pa.*

■ ■ SEVERAL WEEKS AGO I wrote to you for help that my son might pass his examinations. My prayers have been answered, and I am very happy. Everything in my affairs is working out nicely, and I thank God for His blessings and you for your prayers.—*Mrs. F. B. H., Crowheart, Wyo.*

■ ■ SOME TIME ago I wrote to you for prayers to help me through a test I was going to take. On the morning of the examination I woke with a most peaceful feeling—no fear or nervousness—and everything went off with the greatest success. Many thanks for your wonderful help. —*Mrs. A. C. P., Berkeley, Calif.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

A few months ago a twelve-year-old girl came to live with us. I don't know what to do with her; she is disobedient; she doesn't tell the truth; and she takes things that don't belong to her. She is so cunning about some things that it is hard to catch her at doing them. What can I do or say to help her overcome these traits?—*Question answered by Silent Unity.*

Love is the universal solvent that will free V—— from this bondage to false desires. Faith and praise and prayer are the keys that will unlock the door of love to a new life for this blessed child. Undoubtedly V—— has not understood the laws of obedience during her brief life. Now that you have faced the situation squarely and with courage you can teach her the infallibility of the outworking of divine law. You may be sure that children intuitively understand it if it is presented in the right way.

Many times children are restricted by too many rules in the home. Therefore it is well to make few and see that they are lovingly and obediently carried out. Until the time a child reaches maturity the parent represents the law. So it is the parent's duty to help the child respect the divine law of his own being as well as the laws of society. This is done through teaching the child who and what he is. It is done also by the parent's living and being an example of good conduct. Thus a child learns to do right, not by fearing the penalty of disobedience to law but by loving to do right for its own sake.

V—— has instinctively wanted approval and praise, and perhaps those who previously shared her life neglected to praise and love her sufficiently. No matter how cunning she has become, no matter what she has done, when you begin to praise her and bless her and love her she will respond. Talk the matter over very freely with V—— and show her what it will do to her if she continues. Take her hands and tell her that they belong to God, that they are His emissaries to do kind deeds. Teach her who she is: not a bad, domineering, stealing child, but a beautiful, lovely little girl whom God loves and you love. Her little body is the temple of God, and she glorifies God by being her own true self.

Perhaps she will make mistakes, perhaps she will again commit an error, but do not give up. Continue to have faith in V——'s goodness. As you do this by loving her and praising her, you will teach her to be free from bondage to this false condition. God has promised His children freedom from untoward conditions, and He never fails to fulfill His word.

★ ★ ★

If I ask success and prosperity of the Lord, will I be selfishly taking what belongs to some other person?—*Question answered by Silent Unity.*

Since there is no lack in the abundance of the Father, how could you feel that it would be selfish to ask for success and prosperity? There is plenty for all!

The Bible tells about even our earthly fathers not giving their children stones when they ask for bread. Would your heavenly Father do less than your earthly Father? Ask and claim your good in the realization that your good does not mean loss for another. Creative ideas are yours to draw upon from the Divine Mind. Your writing becomes a service that brings pleasure and help to those reading your work. You give and you receive again. You

have that in you to express which is peculiarly your own special gift from God, and when you give it forth your every need will be met. It can be service, creative work, social contacts, or the shining forth of love toward all. Seek God in prayer and rejoice that He wants you and your husband and children to have every blessing, every good and perfect gift, including furniture, car, home. God loves to see you manifesting prosperity.

★ ★ ★

> Do Unity people believe that we should treat those who do not believe in God or the Bible, if they ask to be treated? I have known some who want to be treated, and they confess they do not believe.—*Question answered by Silent Unity.*

Christ's blessing was never withheld from any one because of race, creed, color, or degree of faith. He looked upon each person as God's own child, heir to the Father's blessings of life and love and peace and plenty.

So do we, His co-workers, regard each one who needs or who asks our prayers. Although a person may think that he has no faith, he evidences a measure of faith when he asks for treatments. And faith even as a tiny mustard seed, we are told, is mighty to remove seeming mountains of inharmony and disease, discord and lack. So we know that each of those blessed souls whose thoughts are turned toward prayer as a means of help have deep within them—unrecognized and unacknowledged—an inner knowledge of divine sonship; a dormant, inactive faith that through prayer can be quickened to glorious, radiant, triumphant activity.

Do not hesitate to pray for any one whom you contact, for each one has need of your blessing and help. Send out your word of light and love to all the world so that each soul may be quickened to a new realization of God's presence of peace and health and plenty.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

THAT THE BLIND MAY SEE

Unity School has many ways of distributing its literature to the poor and unfortunate, but none have drawn forth more heartfelt expressions of joy and gratitude than the Braille edition of *Unity Daily Word.* From blind persons and their friends and relatives letters pour in assuring us that the work is not done in vain.

Since it is the only metaphysical magazine printed in Braille, the demand for *Unity Daily Word* is great. It is sent free to those who are familiar with Braille grade 1½, and the expenses of publication are met by love offerings from friends of Unity and of the blind. You could probably find no better way to express the spirit of the coming Christmas season and to bless your own perfect sight than by sending an offering for this work.

HER FAITH IS STEADFAST

From a patient in a State hospital came this letter to Silent-70, expressing gratitude for Unity literature and faith in its power to help her. She says:

"Just a word in answer to your most welcome letter. I am indeed grateful for *Lessons in Truth,* the subscription for *Progress,* and *The Unity Viewpoint.* I am enjoying my study and the work I am doing, and it makes me happy to see the good results. I had a letter from one of the girls that was here and went home. Now she has a nice position and is well and happy. She is still studying, and I know that what was done for her can be done for me. I know my rightful place is waiting for me."

Silent-70 sends Unity literature free of charge to institutions of all kinds in all parts of the world, and many people are helped in this way. Love offerings from our friends make this work possible.

THE BEST WAY TO STUDY LESSONS IN TRUTH

Most Unity students begin with the book *Lessons in Truth* because it explains the fundamentals of Truth in a clear and simple manner. First read the book straight through and get a clear picture of it in your mind; then start over and study it lesson by lesson.

Even then you may overlook points of real significance and value; therefore the best way to master the teaching of this book is to study it under the direction of the Unity Correspondence School, which uses *Lessons in Truth* as a textbook.

You take this course right in your own home, preparing written work to send in to the School. This is graded and returned to you along with explanations and helpful suggestions. This home study course will bring to your attention the important phases of Truth and show you how to use them in a practical way. It will help you to lay a good foundation for a more advanced study of metaphysics.

If you feel that you should like to study *Lessons in Truth* in this thorough, systematic way, write in and indicate your desire to enroll for the course. Address your letter to

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

A UNIVERSAL CHURCH

Wherever you are you can get still and enter a great, invisible, universal church, vast in size and in power to bless. Your desire to pray will open for you the door to this vast cathedral in which so many others are silently praying. In November *Unity Daily Word* F. B. Whitney tells you of the good that comes to you in this way. His article is called "The Church of Answered Prayer."

"RESIST NOT"

If your business partner persisted in using methods that according to your standards are dishonest, would you take the matter into court, would you dissolve the partnership, or what? Ramsay faced this problem, and at first it seems that resistance was the only possible course. But he found a better way. How he solved his problem is told by Ralph Rhea in "The Second Mile," a story in *Good Business* magazine.

HOW TO DEAL WITH EVIL

Many of us have thought of ourselves as soldiers of God, and we have believed that it is our duty to fight

against evil. But Marjory H. Stageman, writing in *Weekly Unity,* says that God has no need of soldiers and that to combat evil is to admit the reality of something opposed to God. In her article "Let Us Not Be Deceived," appearing in a November issue of *Weekly Unity,* she pictures for the Truth student a higher role than that of militant Christian.

MARY PICKFORD IS INTERVIEWED

In an interview reported for *Progress* by Maude Allison Lathem, Mary Pickford gives helpful suggestions about how to rise above misfortune and discouragement; how to use the law of giving and receiving and the power of thought. In conclusion she tells what she thinks is the greatest service that we can render our fellow men. This interview, which is published in November *Progress,* is the first of a series of interviews called "Picture People Who Know God." Be sure to read the first of the series.

A THANKSGIVING STORY

At first Nat and Mercy thought they had very little to be thankful for this year, but Mother suggested that they try to make the day a happy one by thinking of something to do for other people. What they did, and the joyous results, is told in "Bridges for Thanksgiving," a story in *Wee Wisdom* by Zelia M. Walters. This is more than a story that merely entertains. It teaches children that if they want to be happy, they must make a way for happiness to come to them.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Alameda—Hopkins, Alice, (LT) Unity Cl, 1300 Grand

Berkeley—Scott, Susanna, (LT) 2535 College

Beverly Hills—Rae, R., Unity, 371 N Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Hollywood—Schneider, Rose, (LT) Unity Studio, 1217 N St Andrews

Inglewood—Galpin, E., Unity, Queen & Commercial

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

Oakland—Emery, Rose, Unity Cen, Ebell Club bldg

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Riverside—Sweaney, Katharine, (LT) Unity, 3566 6th

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post; Handly, Marie, 735 Taylor

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 322 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Adams, Bonnie, (LT) Unity, 1151 Chapel

Hartford—Gilbert, Harriet, (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Risk, Hazel, (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State; Reynolds, Edith, (LT) Unity Truth Home, 116 S Michigan

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, G., Unity, Le Claire hotel

Peoria—Arrowsmith, Mrs. G., (LT) Unity, 503 E Maywood

Rockford—Brown, Bonnie, (LT) Unity, Stewart bldg; Lundahl, Mae, (LT) Unity, 1230 Grant

Springfield—Meek, Mary, (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th; Rehm, Theresa, 2111 Eastern Pkwy; Carrell, Maebel, (LT) & Fullenlove, Mary, (LT) Unity, 1322 S 4th; Lilly, Julie, (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Echlin, Elois, Unity, 823 Perdido; White, Mrs. E. Norton, (LT) Unity, 604 Canal

MARYLAND

Baltimore—Feldt, E. Roy, (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

Cambridge—Titus, C. Edna, (LT) Unity, 881 Mass

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg
Grand Rapids—Bailey, I., Unity, 61 Sheldon
Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton
Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Carthage—Wilson, Maude, (LT) Unity, 306 W Chestnut
Kansas City—Fillmore, Charles and Cora, Unity School; Gable, Francis J., Editor Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy
St. Joseph—Morgan, Rex, Unity, 12th & Felix
St. Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S Grand; Abbott, Elsie, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—Wessel, M., Unity, Northern hotel
Bozeman—Wessel, Mary, Unity, Baxter hotel
Butte—Wessel, Mary, Unity Cen, Y M C A
Great Falls—Huhn, V., Unity, Dunn blk
Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Omaha—Schopf, Mabel, Unity, Electric bldg
Scottsbluff—Elliott, Nora, (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Berry, Edith, Unity, Hampton hall
Montclair—Stevenson, Gladys, (LT) Unity, 33 Gates
Newark—Berry, Edith, Unity, Berwick hotel

NEW MEXICO

Raton—Schleifer, Carrie, (LT) Unity, 321 N 4th

NEW YORK

Brooklyn—Pomeroy, Ella, Unity, 3 Albee sq; Van Allen, Betsy, (LT) Unity, 3 Albee sq
Buffalo—Brown, A., Unity, 1372 Hertel
Chautauqua—Richards, Ella, Unity, 49 Scott
Freeport—Rodgers, Marion, (LT) Unity, 15 Sunrise
Jamaica—Pomeroy, Ella, Unity, 89-39 163d
Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg; Barker, Raymond, (LT) Unity, Hotel Seneca
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University
West Islip—Pustell, Christine
White Plains—Martial, Octavie, (LT) Unity, Roger Smith hotel

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Canton—Maloney, Jessie, Unity, 203 6th st N W
Cincinnati—Langenheim, M., Unity, 26 E 6th; Smith, E., Oakley Unity, 3041 Madison; Leslie, Millie, (LT) Unity Cen, 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross; Gillespie, Mr. and Mrs. H. G., (LT) Unity, 117 Ross
Marion—Treaster, Fannye, (LT) Unity, City Library
Toledo—Whipps, Beatrice, (LT) Unity, Richardson bldg
Warren—St. John, Everett, (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Kehrer, Grace, (LT) Unity, 1352 E 17th; Unity Rdg. Rm., Commercial bldg

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, Hotel Chisca
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Amarillo—Lane, Eugenia, (LT) Unity, 1500 Taylor; Neudigate, Minerva, (LT) Unity, 609 Madison
Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg; Price, Harriet, (LT) 3411 Knight
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Bremerton—Key, Estelle, (LT) Unity, Enetai Inn
Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg; Scott, Beulah, (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
London—Drake, Parker, (LT) British Unity, 36-37 Upper Thames; Hacking, Ruth, (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York Place; Handyside, Mr. and Mrs. R. W., (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kings-

ley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 839 S Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

San Diego—Unity, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall

San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 227 E Arrellaga

Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon

Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club

Jacksonville—Unity Cen (col), 804 Pippin

Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Dayton Truth Cen, Industries bldg

Lima—Unity Cl., Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Broder bldg

Saskatoon—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765 A Yonge

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Cheshire—Unity Cen, Glendor Mt rd, Upton B'head

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court

Manchester—Unity Centre, Greg's blds., Albert sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

MAKE THIS

A Joyous Christmas

by preparing for it both in your heart and in your affairs. Begin now to cultivate a spirit of love and good will and a consciousness of God's unfailing abundance. The Prosperity Bank drill offers you an excellent preparation for a joyous, unhurried Christmas program. While you are saving in your Bank to send UNITY magazine gift subscriptions to your friends, Silent Unity will pray with you for your prosperity and success. By sending for the Bank now you will have time to complete your drill before Christmas.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will save $3 in it to send a twelve-month subscription for UNITY as my CHRISTMAS GIFT to each of these friends:

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

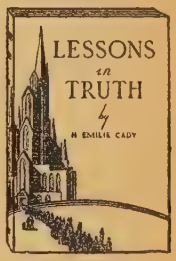
U-11-36

Holiday Gifts

that meet the trend of the times

Not so long ago men and women sought books that furnished them entertainment—novels of excitement and romance, stories in which they could **LOSE** themselves and find a vicarious enjoyment. Now people are trying to **FIND** themselves, and they are seeking books that bring them practical help in the business of living. Such is the teaching of Unity's Truth books, and more worthwhile Christmas gifts than these you could hardly select.

Lessons in Truth, by H. Emilie Cady

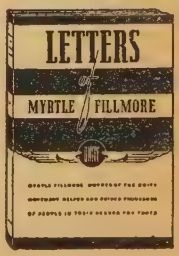


■ If your friend is new to the teaching of Truth, this is the book to send him. Its language is clear and simple, and it will introduce him to a whole new field of thought, revealing God to him in a truly satisfying way. This book is a lifetime friend, for no student who has once read it ever feels that he can do without it.

Christian Healing, by Charles Fillmore

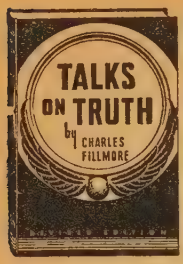
■ For a friend who is ready to take up the advanced study of Truth CHRISTIAN HEALING makes an appropriate gift. This book brings the reader into an awareness that he is one with God, and to be one with God is to have health, or wholeness of spirit, soul, and body. This is Unity's textbook for advanced students.

Letters of Myrtle Fillmore



■ Any of your friends will prize this book that gives Myrtle Fillmore's own views on faith, prayer, healing, motherhood, marriage, and many other subjects. This is the only book that contains the teaching of the mother of Unity. Her close friend Frances W. Foulks compiled this book of excerpts from Myrtle Fillmore's letters to students who sought her guidance.

HOLIDAY GIFTS THAT ME

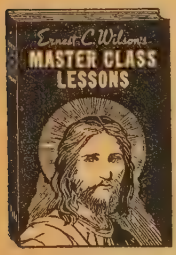


Talks on Truth, by Charles Fillmore

■ Fourteen "talks" are found in this book, each one complete in itself. Among them Mr. Fillmore discusses "Jesus Christ's Atonement," "The Church of Christ," "The Restoration of God's Kingdom," "The Holy Spirit," "The Ministry of the Word," and "Attaining Eternal Life." Give TALKS ON TRUTH to a friend inclined to devote time to deep study.

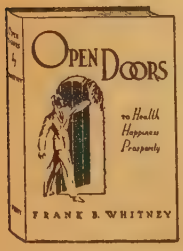
What Are You?, by Imelda Octavia Shanklin

■ Many a person today is trying to find the true meaning of life and his relationship to God and the universe. WHAT ARE YOU? satisfies such seeking and shows the reader how to make of his life what he will, how to bring his hidden powers to light and put them to work in his affairs. Send this book to some one who is now ready to claim his highest good.



Master Class Lessons, by Ernest C. Wilson

■ This book will give your friend some new ideas on prayer, healing, giving and receiving, love and happiness, and overcoming. It is characterized by simplicity, and makes a suitable gift for any one, whether a beginner or a more advanced student of Truth. The value of the material in this book has been proved over and over again by students in Mr. Wilson's classes.



Open Doors, by F. B. Whitney

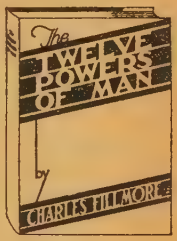
■ The message of this book is true to its title, for it shows the reader how to find the open door to the greatest blessings of life—health, peace, love, joy, and abundance. Each of its forty-seven chapters can be read in a few minutes because all are simple, practical messages. OPEN DOORS is a suitable gift for any of your friends.

E TREND OF THE TIMES

Miscellaneous Writings, by H. Emilie Cady

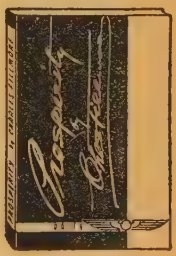
■ Almost every chapter of this book is the outcome of a soul-trying experience that the author met and solved by Truth. She wrote the chapter "The Spoken Word" after she had solved the problem of supply. She wrote "Unadulterated Truth" after she had been healed of a painful bodily condition. The genuineness of its teaching gives this book a wide appeal, making it an acceptable gift.

The Twelve Powers of Man, by Charles Fillmore



■ This book is a wonderful exposition of the principles of Truth, and it will stir the interest of any one who likes to explore the realms of the subconscious and the superconscious mind. It points out and explains the superpowers by which man can gain dominion over his life and affairs and by which he can perfect himself as a child of God.

Prosperity, by Charles Fillmore



■ Is there a person who does not want to know how to overcome the thought of lack? Mr. Fillmore clearly teaches how to do this in PROSPERITY, a metaphysical textbook that discusses this subject from every angle. PROSPERITY is one of this year's books, so it will be new to your friends. It will please and greatly benefit any of them.

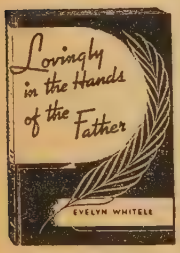
Truth Ideas of an M. D., by Dr. C. O. Southard

■ Give this book to a friend who is seeking the truth about health. It was written by a practicing physician who firmly believes that holding to the idea of health will do more for us than any other treatment. TRUTH IDEAS OF AN M. D. discusses the emotions, nerves, colds, true healing, and a dozen other subjects of equal interest.

HOLIDAY GIFTS THAT ME

All Things Made New, by Frances W. Foulks

■ Truth students know the help that comes from a book of meditations when they are called upon to solve problems of various kinds. ALL THINGS MADE NEW is a book of forty-nine beautiful meditations to help the reader renew his mind, quicken his body, and readjust his affairs. It is a rich source of spiritual help, and your friends will prize it for Christmas.

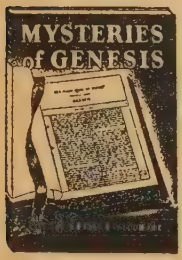


Lovingly in the Hands of the Father, by Evelyn Whitell

■ This is a book that any of your friends will like. It consists mostly of stories—true ones—showing how men and women in ordinary walks of life have applied Truth to their everyday affairs and made successful demonstrations of health, peace, happiness, and abundance. This book is as inspiring as it is practical.

Usable Truth, by Richard Lynch

■ The teaching of USABLE TRUTH is profound but "usable." Doctor Lynch answers such questions as "What is Truth?" "What is God and what does He mean to me?" He seeks to help the reader come closer to the secret of the universe and the power that directs it. Give this book to your friend who is willing to devote study to gaining a working knowledge of Truth.



Mysteries of Genesis, by Charles Fillmore

■ This book is a metaphysical interpretation of the Book of Genesis, and it gives new significance to one of the most widely read and least understood books of the Bible. It is rich in revelations of Truth. Your pastor, your Sunday school teacher, or any friend who is a Bible student will greatly prize this book for Christmas. It is one of our 1936 books.

HE TREND OF THE TIMES

Mightier than Circumstance, by F. B. Whitney

■ This book is an inspiration to any one who feels that he is a victim of circumstances over which he has no control. It teaches that persons, things, and situations have no power over one who is conscious of the presence and power of God. Short articles and poems make up its contents, and it is a book that will be acceptable to any of your friends.

Working with God, by Gardner Hunting

■ Do you know some one who has never tried working with God, or some one who wants to do so but does not know how to go about it? To such as these Mr. Hunting's book will be a real inspiration and help. Many men and women in the business world have expressed their appreciation of this book, and friends of yours will appreciate it also. Send it for Christmas.

These books come in dark-green cloth binding, priced at $1 a copy.

ANY SIX FOR $5

For especially fine gifts choose these books in lovely flexible binding with gold lettering, priced at $2 a copy. ("What Are You?" and "All Things Made New" do not come in this binding.)

Other Christmas Suggestions

DEVOTIONAL BOOKS

Metaphysical Bible Dictionary	$10.00
Bible (American Standard Edition)	4.50

STIFF-BOUND BOOKS

The Contemplation of Christ	.50
The Christ Way of Living	.50
Divine Remedies	.50
The Silence	.50

VEGETARIAN COOKBOOKS

The Science of Food and Cookery	2.50
Meatless Meals	1.00

OTHER BOOKS AND BOOKLETS

Unity Song Selections	1.00
Selected Studies	.50
Directions for Beginners	.25
Methods of Meditation	.25
Beginning Again	.25
Finding the Christ	.25
Book of Silent Prayer	.50
When Ye Pray	.50
Inner Vision	.50
Unity Statement of Faith	.10

JUVENILE BOOKS

The Four-Leafed Clover	.50
How Jimmy Came Through	.50
Little Susie Sleep Ears	.29
White Stockings and Other Tales	.29

People DO like *Greeting Booklets!*

96% **more people received greeting booklets last Christmas than in 1932 when the idea was first introduced.**

36% **more people received them last Christmas than the year before.**

■ The reason for their growing popularity is: (1) Each booklet carries an appealing Truth message. (2) They are more individual than cards. (3) They cost no more. (4) Their attractiveness makes you proud to send them.

The Greeting Booklets Are:

***What Child Is This?**—A beautiful Christmas story of love and forgiveness with an Old World background. By Elinor Heath.

***The Great Helper**—In which Dana Gatlin tells how to let God take full charge of your life and affairs.

Twenty-Four Golden Hours—The story of a girl who found a new world when she let Christ be her companion for one day. By Janet Craig.

Holy Bread—Zelia M. Walters tells an appealing story of much good that came from one loving act done in Christ's name.

The Song of Life—A beautiful and inspiring interpretation of the 23d Psalm. By Ernest C. Wilson.

Where Blessings Begin—Tells of a woman's triumph over monotony and discontent. By Sonya Max.

*New booklets

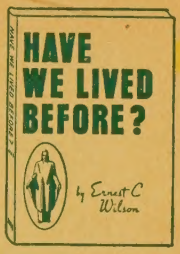
■ A Christmas envelope requiring only one cent postage comes free with each booklet. The booklets are priced at

$1 for 20 copies

(10 cents each in smaller lots)

SEND THEM TO YOUR FRIENDS THIS CHRISTMAS.

New Book BY ERNEST C. WILSON



A book on reincarnation from the Christian point of view. Written in response to the requests of Unity students in many parts of the world. It answers such questions as these:

"Just what is reincarnation?"

"On what is the theory of reincarnation based?"

"Is there Biblical authority for it?"

"Do you think we have lived before?"

"Unless personal identity is preserved somewhere of what use is reincarnation?"

"Have We Lived Before?" will challenge your imagination. It will lead you into a new channel of thought. Coming at this time, it is just the gift for a number of your friends for Christmas.

In dark-green cloth binding, gold-lettered, it is priced at $1; in flexible at $2.

Other 1936 Books

Other books published this year that will make nice Christmas gifts are:

Letters of Myrtle Fillmore—containing excerpts from Mrs. Fillmore's letters to correspondents.

Mysteries of Genesis, by Charles Fillmore—a metaphysical interpretation of the Book of Genesis.

Prosperity, by Charles Fillmore—a textbook on this subject from every angle.

Any of these books will be appreciated for Christmas. In cloth binding they are priced at $1 each; in flexible binding at $2 a copy.

Unity School of Christianity, Kansas City, Mo.

Thanksgiving

by Dora Hepner Moitoret

Let us be thankful this year for the new things,
Never forgetting the old things, the true things.
Let us be glad that the habit of praying
Keeps our feet steady where once they were straying,
Keeps us more patiently trusting, believing,
Opens our channels for constant receiving.

Let us be glad for this firm inner knowing:
All that we need God is ever bestowing.
Let us be thankful this year that these new things
Have taken their place in our life as the true things.